

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

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NEW SERIES
VOLUME XXVII, No. 36

Madison County Association meets at Canton September 29-30.

Brother B. F. McPhail of Jackson had a great meeting in his church at Self Creek in Oktibeha County.

The Newton Record says that nearly all the leading weekly papers now have a subscription price of \$2.00 to \$2.50.

Mr. T. E. Spencer of Moss Point paid the Board offices a brief visit last week. He and his wife and son have been spending a few days at Copers Wells near by.

Shady Grove Church near Hazlehurst is said to have raised \$5,000 for their new church building. Rev. Bryan Simmons is pastor.

Gov. Terrall of Arkansas won in a ploughing contest in which four members of the state legislature were engaged. It was "sho nuff ploughing" with a mule and plow and dirt.

The seventh of September is a day of prayer for Missions throughout the Southern Baptist Convention. We have much to be grateful for, and much yet to attain through prayer. Don't forget to pray.

This thing of "self determination" is getting serious. The Riffs in Africa object to being governed by the French and Spanish. The Douses in Syria and Mesopotamia are giving the French a world of trouble.

Grady Hernandon is reported in the daily papers as having been dismissed from his position as assistant principal of the school at Arcadia, Fla., because he preached a sermon and published a pamphlet against the Ku Klux. He says he will appeal to the courts.

Two Mississippians on the Federal Prohibition force figured in the good work in New Orleans which resulted in the indictment of 40 people in a rum running conspiracy, including the negro comptroller of customs of New Orleans, the sheriff and others. The two Mississippi officers who did the good work are Messrs. Yellowly and Daily.

Dr. Max Mason has been elected president of the University of Chicago. He is a native of Wisconsin and alumnus of and professor in the University of Chicago. He was selected out of eighty whose names were suggested. He has specialized in mathematical physics and is said to have invented during the war an instrument for detecting the approach of submarines. He is said also to be a successful administrator.

Dr. J. L. Johnson, President of Woman's College, announced last week the gift of \$40,000 from Mr. B. B. Jones, a former Mississippian now living at Berryville, Va., near Washington City. This brings the endowment subscriptions up, it is said, to \$153,000 and the rest is sure to come. Mr. Jones has been helping a large number of girls at the Woman's College and in some of the other colleges during past years. This is probably the largest gift to any educational institution in Mississippi ever made by an individual, except Major Millsaps of Jackson.

J. M. Kailei of Styx, Ala., on the same day baptized a man 105 years old and his son and his grandson.

The Mission Secretary of North Carolina reports a distressing debt of \$88,0000 on their state work.

Texas Baptists gave more to Home and Foreign Missions in the past five years than they had given in the previous 20 years.

The Budget Director, Brother J. S. Deaton, is arranging for six District Laymen's Conferences with good speakers and an interesting program, beginning October 5. Watch his column.

The Associated Press reports the movement under way to establish a university at Dayton, Tenn., in memory of Wm. Jennings Bryan. An effort will be made to raise \$6,500,000 for buildings and endowment.

A letter signed by J. W. Rooker, moderator, and W. N. Montgomery, clerk, brings the information that Jones County Association will meet October 6 and 7. The time being changed to avoid a conflict with South Mississippi Fair and Jones County Association.

"Stanley W. Rogers, one of our Mississippi boys attending the Seminary at Louisville, has just closed a meeting at Jonesville, Ky., in which twenty-two were received for baptism. Brother John Ransdale, one of the state workers, led the singing. Brother G. C. Mullins is pastor."

Rev. Maurice M. Fulmer has accepted the call of the Hernando Church and will begin his work there October 1st. He is an alumnus of Union University and the Fort Worth Seminary. While in the Seminary he was pastor for full time at Irving, Texas. We welcome him to Mississippi and rejoice that he comes with heart and hand ready for any service.

Chief Justice Marshall of the Supreme Court of Ohio is said to have flayed Clarence Darrow for his conduct in court at Dayton, Tenn. The Chief Justice was making an address to 200 young lawyers just admitted to the bar. He said, "Darrow sought to brow beat and to bluff the judge into admitting expert evidence upon the soundness of the theory of evolution", when that question was not before the court.

There is hardly a man in the state who has developed his people more effectively in a short time than Pastor P. S. Dodge of Grace Memorial Baptist Church in Gulfport. He has one of the biggest and busiest congregations in the city. He works for the G. & S. I. railroad and yet is leading his people in a wonderful way. It reminds one of the "Dutchman" to whom an agent was trying to sell an eight day clock. When told that the clock would run eight days without winding he asked, "Vell if it runs eight days widout vinding, how long vill it run if you vind it?" What would Brother Dodge do if he gave all of his time to the pastorate! They have installed the whole budget in their church, including all benevolences and the Baptist Record. Brother T. J. Moore helped them to get it going.

In heathen India at the University of Calcutta, a knowledge of the Bible is necessary to secure a B.A. degree.

We shall appreciate it if at every Association some one will represent The Baptist Record and send in subscriptions.

Pastor Gordon Hurlbutt of First Church, Little Rock, and Miss Esther McGee of McComb, Miss., were married on August 11th.

D. Curtis Hall of Laurel has helped in meetings at Tupelo and Treckeman, Ark., recently, singing as he went. He can be had for such work in September.

In answer to the criticism that members of the B. Y. P. U. do not attend the evening church services, a B. Y. P. U. secretary answers, "Neither do the deacons".

Rev. and Mrs. Edwin Tyler Mobberly announce the marriage of their daughter, Minnie Coleman, to Mr. Henry Hollis Lansford on the 26th of August at Shuqualak. Our heartiest congratulations.

You had as well try to extinguish a house on fire by spitting on it as to say, "Sh—h; let's stop discussion; it will hurt the work." The people have sense and they will be the judges of what is right or wrong, true or false, and they are entitled to know all the facts.

Rev. Charles Frances Potter, a Unitarian minister who got his share of publicity at Dayton, Tenn., said recently in a sermon in New York, "I think that Darrow is the closest approach of any living man to Abraham Lincoln". Pretty hard on Lincoln. Some of us down South think better of Lincoln than this.

Now that the Association season is on us, it will be a good investment of time for every pastor and others responsible for the success of the Association to read the little pamphlet gotten out by the Sunday School Board on The District Association; Its Powers and Possibilities. It contains 17 short articles by Drs. Burts, Alldredge and Dargan.

Pastor E. A. Bateman has resigned Bowmar Avenue Baptist Church of Vicksburg, Miss., to enter the field of evangelism. In the two years pastorate at Vicksburg a new house of worship was built and a new pastor's home completed and over four hundred were added to the membership of the church. Brother Bateman becomes a member of the Blue Mountain Evangelists with headquarters at Vicksburg.

If the Association is to hold the people and do its work, the program must move straight ahead. To halt and let business slack is to turn the people loose and let them go out of the house and wander and talk aimlessly. For the sake of the Kingdom of God, keep things moving. Don't let the officers or any group of men be grouping into knots and talking to one another while other people gape and lose interest. Keep the business going and don't waste time. You can't hold people together while nothing is being done.

THE PRESENT CRISIS IN CHINA

By J. L. Stewart, D.D.

The situation in China is one of the most interesting in the world and this article is the first informing we have seen.—Editor.

What is the trouble over in China? Who are the agitators? What do they demand? What seems the way out? What are the dangers? These, and similar questions, one finds on arrival for furlough, asked by our thoughtful people everywhere today. As we see it from the standpoint of the mission field, the answers are, briefly, as follows:

No student of current events but knows that there is a new spirit in the East today. It is that of Nationalism. It is seen in Turkey, Egypt, India. It is a demand for freedom, equality,—shall one add, for justice, brotherhood? This spirit is abroad everywhere in great China among her literati, especially her young men who have now been going to school to western science, culture and ideals for approximately a score of years. They know our history and their own, not fully perhaps, but quite as well as the average student in most of our high schools and colleges. They know well the wars into which their country was plunged by the Manchus, and they see all about them the consequences: Western nationals in charge of China's custom service, her post-offices, her salt administration; citizens of western countries living all over China but not subject to her laws; foreign concessions in most of her great treaty ports, on Chinese soil, but in the control of which, although the Chinese population exceeds the foreign, the native has no voice; Chinese goods discriminated against in many lands and highly taxed while their own land is compelled to accept but a flat rate of five per cent., and that not always effective; some foreign nations apparently constantly tampering with Chinese politics, seeking seemingly to continue the unrest for the sake of selfish advantage; individual foreigners or foreign firms treating Chinese in a way they would not dare to treat a fellow westerner; China the vastest and oldest of the nations treated as a nonentity, a joke, among the family of nations,—such is somewhat the situation as the young student sees his country today.

It is natural that the westerner reply that China has brought this upon herself, that the wars and treaties of the past were necessary to force China's rulers to live and let live in the comity of nations, that even today China is in endless turmoil and that treaty ports and extra-territoriality are still a necessity, the latter not only protecting the foreigner, but in times of fighting, vast numbers of terror-stricken refugees.

To this the young China party replied that there is unrest all over the land, but that much is due to foreign finance, foreign gun-running and foreign tampering with the hated militarism of the day. As to the past it may be true that rulers brought wars to pass, but that was due largely to the stupidity of the Manchus, that the whole spirit of the world was different then, that we live in a new day, when self-determination, freedom, fraternity, is being everywhere preached, and that China should not go on endlessly suffering for the shortcomings of an effete and discarded dynasty. She, therefore, demands full recognition of her sovereignty in the sisterhood of nations, the revision of past treaties and the abolition of extra-territoriality.

Here it should be recalled that the Washington Conference in 1922, agreed that a Commission be appointed to investigate this latter matter at an early date; that the Commission was deferred once at China's own request, twice more by the foreign nations, as they felt that China's disorders made the time unpropitious, and that it has been especially delayed by the failure until quite recently, of France to agree to the Washington proposals.

This three-year delay, though thus somewhat

explainable, has naturally not satisfied the patriotic students' party. To many of them it seems but the continued attempt of the West to enslave and exploit the East, especially their vast, ancient land. Such a condition of public feeling could scarce but give birth to extreme elements. These have headed up largely in the student bodies in Peking, Shanghai and the treaty ports, and their thought is much more radical. They declare all foreign talk of self determination is mere delusion, that all the West listens to is force. Japan was in bondage until she used force and is free. Turkey was the "sick man of Europe" until she defied the powers, and now she is respected, feared, courted. Christianity is only an hypocrisy, an "eye-wash," a drug to soothe the East to slavery. The West do not practice it. Why should China?

The great and influential student body is, then, the first factor to be considered in the present situation in China. The many of these are most sincere and should have our deepest sympathy; others are assuredly misguided, extreme. All, or almost all, must be given credit for patriotism. But there are other factors in the situation. Let us consider at least three of these.

The laborers may well come next. Now child labor is not a new thing in China, nor woman labor, nor long hours, nor yet strikes and labor organizations. These may be found all over the land and have existed apparently from time immemorial. Over a score of years ago, when the writer first went to China, we awoke one morning to be told that there was a general strike throughout the whole great city of Chengtu, the capital of the far western province of Szechwan. The police tried to put a new tax on industry and every shop was closed and the streets deserted. What is new in the situation are factories springing up instead of the old apprentice system. These are chiefly along the coast and a few big inland towns, and consist of cotton, silk, tobacco, ship and other similar industries. With this new development from the West has also come western labor problems; crowding, unsanitary conditions, unsafe machinery, dangerous materials, absentee owners, bullying foremen, exploiting employers, and the loquacious labor agitator and manipulator.

So far the trouble has been mainly in the Shanghai cotton mills, chiefly those held by the Japanese. These mills, it should be said, in passing, are owned not alone by Japanese, but by British and Chinese firms. Labor conditions, it may be admitted, are often bad, as judged by our Western standards, but it should be added that the British are usually the best, and that the Shanghai municipality are doing what they can to improve matters by adequate laws and regulations. None the less labor conditions, long hours, child labor, danger and dirt, are often deplorable, and the treatment of laborers by certain nationals apparently calls forth constant protest and prolonged strikes and unrest. The labor situation is then a second factor in the situation.

The Republican or Revolutionary party of the late Sun Yat-sen, or perhaps more accurately, an extremist section of that party, forms a third. It will be recalled that when in 1911 the Manchus were overthrown and China became a republic Sun was chosen first president, resigning apparently magnanimously in favor of Yuan Shi-kai that the country might be unified. A few years later, however, Sun's party, claiming that the constitution was violated, withdrew to the south and set up their own government at Canton, where it has continued until quite recently to carry on an intermittent struggle against the north. Sun, in withdrawing, might well have expected to secure some recognition from the Western powers. He knew the West as few others, had been rescued and honored by the West, was seeking to introduce modern political and other ways into the East. On the contrary, the great powers refused recognition to his government. They could recognize but one government

in China, they contended, and Peking was the seat of that government. They also refused him loans and a share of the funds from the customs. These and other influences have naturally made the party, or at least a certain very active section of that party, growingly anti-foreign. They feel their party has been treated unjustly. They, too, demand the revision of foreign treaties.

The Red Russians coming to Peking forms a fourth factor. Russia, as is well known, has but few friends in Europe, and perhaps still fewer in America. It was natural that she set about seeking a friend in Asia, especially with the great neighbor who shares with her the vast eastern section of that ancient continent. Her first acts in again opening negotiations greatly ingratiated her. She declared that the old so-called Czarist treaties should be scrapped and a new basis established. This has been done and in terms that voluntarily renounce for Russians all claims to extra-territoriality and foreign concessions in treaty ports.

This could scarce but strike a responsive chord throughout China, especially among the agitators. What more natural than that the extremists of all wings should flock to Red Russia for assistance. There the Republican saw hope of getting into power, the extremist student leader heard of what his fellow students had done in Russia, and the labor agitator learned methods that suited seemingly ideally his fight. During the past months, therefore, these four factors have been growing more closely united, and the result is seen in new strength and in new, sinister shibboleths well recognized in the West.

Last spring the attack which formerly had been made somewhat upon all religions, became directed particularly against Christianity, and especially her educational institutions. Christianity was "imperialistic," "capitalistic," the supreme "soporific" to reduce men to slavery. Agents of the new conglomerate campaign began to appear in all large centres; Chengtu and Chungking in the far west having also their attention. Sermons were listened to and travestied; workmen and servants of foreigners were incited to make trouble; discontent was attempted among students in hospitals, schools and colleges and in some cases strikes organized and classes led out. Such conditions were rife all over China last spring.

The crisis came in Shanghai suddenly, but not unexpectedly. There the cotton mill agitation was pressed more vociferously and viciously. It was claimed a workman was killed. Students joined more ardently in the demonstrations. They appeared distributing strike literature, giving anti-foreign addresses and marching in hundreds through the foreign concession of Shanghai. The Council of the municipality, an international body, composed of representatives elected by British, Americans, Japanese, and others, decided that action should be taken for the public protection of the port, and ordered the arrest of agitators.

According to sworn testimony the chain of circumstances leading to the climax was as follows: Three students making anti-foreign speeches were arrested on a central street of the international settlement and taken to the police station near by. Fifteen others followed and clamorously demanding to be also locked up, were accommodated. A little later another was arrested and a larger crowd followed, and had to be driven from the police station. Four constables with only their batons, then drove the agitators slowly back some distance. The crowd increased, however, and began making attempts on the police, apparently seeking to secure their side arms. One policeman, then another, was knocked down. The police retreated slowly to the gate of the station. The inspector in charge, meantime, hearing the mob approaching, howling, "Down with the foreigners. Kill the foreigners," assembled his armed Sikhs and Chinese police. When the mob had approached to within six feet of the gate he advanced and ordered them to disperse or he

would shoot, pointing his pistol at the same time. They refused and he gave the order to fire. Some forty-four shots were fired into the crowd, and four Chinese killed, while others were severely wounded, dying later. In all nine deaths are recorded.

Naturally this sad and regrettable incident aroused utmost indignation in Chinese circles in the city. Other riots and shooting followed, and numerous attacks on street cars, autos, pedestrians, are recorded. The report was also sent far and wide throughout the land and scenes of a somewhat similar nature are recorded in Canton, Hankow and Kiukiang, while strikes, some general, some of particular groups, were more widespread still. In our own mission area the good offices of Chinese officials have prevented serious results, though from Chungking, almost all the women and children and some of our men have left for the coast.

Who are the agitators? The chief and special causes of unrest having thus been dealt with at some length, the other questions may be answered more briefly. The agitators are then, in the main, the great student body of China, the laborers in factories, the republican party and the Russians. Out of these of late have emerged extremist elements largely under Red influence, supplied with Red leadership, somewhat with Red financial support and more and more ready to use Red methods of "class war" and "direct action."

What do they demand? Here the demands of the extremists are for a general boycott and strike against Britain and Japan; apologies and indemnities to the families of the dead and injured, and the sentence of death to those who fired the shots or their officers. The educated patriot's persistent demand is, however, for the revision of past treaties, the abolition of extra territoriality and foreign concessions, tariff reform and, in brief, the right of China to exercise full sovereignty over her affairs as do sister nations.

The way out is not so easily pointed. No one studying the situation but soon discovers its seemingly endless complications. But in broad principle the local situation in Shanghai should, if possible, be settled at once and justice meted out impartially. Then the Commission called for by the Washington Conference should meet and consider carefully all past treaties with an honest endeavor to aid China to the fullest in her laudable struggle for sovereignty and equality. She may not attain all at one step, but she assuredly has legitimate causes for consideration.

The peril of delay is readily seen. Only a small portion of the student and other parties can be rightly called extreme today. A careful writer estimates the extreme students at say fifteen per cent. only. The danger is naturally that these, with their abettors in the revolutionary, labor and Red parties will frame up situations as in Shanghai, and thus stampede the mass into direct action through the call of patriotism.

Already the peril is appearing. The well-known Christian General, Feng Yu-hsiang, if reports are correct, seems gradually swinging to the side of Red agitation. Situated as he is to the north-east of Peking, the road is open for plentiful supplies through Mongolia, of Russian and even German munitions of war and expert military leaders. Should he and his 600,000 well-drilled troops take this side then it is difficult to see how another great national struggle could be averted. Chang Tso-ling, the Manchurian war lord, is understood to favor white Russia and the foreign powers. He and scores of others not so well known would be thus inevitably brought into the struggle, and with the great student body on the side of the Reds the suffering that would follow only those who live in China can know. Should the Reds win, then the history of the Church in Russia may well tell us what would be the fate of all Christian endeavor in China.

A new "International" would seem to be the need of the hour. Let us make no mistake.

Even should the extremists be defeated in their present agitation, as we devoutly pray they may, still the Red menace will not have died out in China's vast domain. Their doctrines are already too widely known, too speciously subtle and too well paid for to be suddenly checked. For an indefinite time to come,—it may be a decade—the Third International is going to go up and down among the masses and classes of the land. That ultimately her appeal can prevail we have no fear. China's great sanity and Christian enlightenment may be trusted to win the day. But meantime the struggle is on and the Christian forces in China, both native and foreign, have need for an undivided and unhesitating Christianity as base of supplies in the homelands. Let us then ring out a new International:—

Christian workers of the world unite! Shake off your unfraternal fetters. You have nothing to lose but your unchristian rivalries and weaknesses. The challenge of our century is before you. The best of great China's past and present, the future of civilization, the common Christ call you. What thought, what spirit is to rule those teeming millions, that vigorous, persistent fourth of the human family, just now stepping forth upon the stage of international life? Is it to be Bolshevism, with not only its anti-imperialism and anti-capitalism, but with its philosophical materialism, atheism, determinism, its "class war" and "direct action"? Or is it to be Christian Brotherhood—all men one great family under a common Father—living together in a spirit of mutual love and service and sacrifice?

If the latter, then let us see to it that our so-called Christian governments give China Christian treatment in a not distant conference, and that our forces do not falter upon the field. Speak! The time of decision has again come! Is the future China, facing us just across the Pacific, to be Communist or Christian, which?—The New Outlook.

CHOCTAWS—THE GENUINE ARTICLE

On returning from the Southern Baptist Convention at Memphis, Rev. P. C. Barnett, our Missionary to the Choctaw Indians of Mississippi, gave an account of the Convention and the distressful debts upon our Home and Foreign Mission Boards to the Hopewell (Indian) Baptist Church. The church was mightily disturbed and wanted at once to pay their part of the debt in order to free the Boards from this burden.

The following graphic account is from Brother Barnett. The spirit of that Indian Church, if it possessed our whole brotherhood, would cause them to wipe out our Boards' debts instantly. And whilst we are not making an appeal for a special contribution for this purpose, the spirit of these Indian brethren ought so to increase our gifts to the Co-operative Program that by the close of our fiscal year, April 30, 1926, we ought to have sufficient funds to clear the debts. —B. D. Gray.

A THRILLING CHALLENGE

By P. C. Barnett, Union, Miss.

There is on my field an Indian Baptist Church in Leake County, Mississippi, Hopewell by name, which has twenty-four members. Every member of this church subscribed to the 75 Million Campaign and paid every cent subscribed. Every member this year is paying monthly to the 1925 Program.

As Missionary to the Indians I visited them the first Sunday in June. When I arrived they were having Sunday School and the pastor told them when the Sunday School was over he wanted me to tell them of my trip to the "Big Convention", meaning the Southern Baptist Convention.

There were ninety per cent of the members present. I praised them for their neat appearance, their good attendance, their faithfulness, their Campaign work and loyalty to the 1925 Program. Then I began to tell them of the Convention, of the great speeches I heard, and of

the work of the Home and Foreign Mission Boards as outlined by Dr. Love and Dr. Gray, and of the great debt that was hanging over the two Boards and how it grieved the secretaries to have to retrench. I told them it was hard to comprehend the amount of money we owed—two and a quarter million dollars—but when we thought of having three and a half million Baptists in the Southern Baptist Convention it would amount only to sixty-four cents apiece from all.

Just at this point one of the deacons asked: "Why don't they pay it?"

I said, "Well, really because we don't want to. We are very prosperous and when God's people get to doing well they often forget God, and then, we are not praying for our Boards as we should. I was hoping the Southern Baptist Convention would recommend that it be urged upon all Southern Baptists that we make a special offering at once to relieve the Boards of the great debt so that they might go forward."

He then asked: "How much would that be for us?" I told him it would be about sixteen dollars. Then I asked him what he meant? Did they want to pay their quota of the debt? He said he thought they could do it.

I saw I had touched their emotions very deeply. I told them the Convention planned to meet it in the future and as they had been faithful and generous in their offerings it was not expected of them, at least, for them not to do it today, but think it over seriously and pray about it for a month and if they felt then they wanted to do it to send me their check and I would explain all about it to Dr. Gray and Dr. Love.

For two months I heard nothing, but the first Sunday in August before beginning their revival meeting, the first thing they did was to make this offering and send me the check for sixteen dollars.

I am sending the check to you and will ask that you send to Dr. Love the corresponding amount according to the debts. These Indians wish me to assure you and Dr. Love of their prayers for you and the great work you are doing.

My prayer is that this deed will provoke every Southern Baptist who reads this to do likewise. Instead of our Boards having to retrench it would be great if we could come to their help in many ways and thereby relieve their embarrassment. If some of our great churches would defer their great building projects many of our organizations have fewer festivals and socials, and we would burn less gas for pleasure, it seems that we could meet this challenge our Red brethren have given us, who for the last few years have come to embrace the Lord Jesus Christ as their Savior. Oh! the pity that in this day of prosperity we let the cause of our Lord so languish that these poor, ignorant Indians beg to be allowed to help! Why not rise at once and do the task assigned us? Who will answer?

Mrs. R. L. Bunyard will visit the associations this fall in the interest of the Woman's College.

The campaign for the Endowment of Mississippi Woman's College has reached the \$150,000.00 mark and is going well by means of hard work.

Oktibbeha County Association will meet at Sturgis, September 17-18. There was some confusion of names in a previous announcement in the Record.

Columbus Association was not in the list recently published in the Record. We are now informed that the time of meeting is October 9-11, place East End Church, Columbus.

Pastor W. L. Landrum has offered his resignation at D'Lo to become effective October first. Other churches in Mississippi are seeking his services, but he has not yet determined on his future place of work.

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

DOGMATISM

This is a much abused word; but the worst abuse is heaped upon the people who are accused of being dogmatic. It is quite the custom now for those who do not like the opinions of somebody else to, accuse him of being dogmatic and that settles the argument. If you can't answer the reasons advanced for some opinion just charge the one holding it with being dogmatic and that's an end of all controversy. If somebody knows something that you don't know, or perhaps don't want to know, just say that he is dogmatic and that will save you from further embarrassment.

It is not here denied that there are people who hold to some opinion or position for which they cannot give good and adequate reasons. The opinions may be right or wrong, true or false, but it is a good idea to know why you believe a thing and be able to give a reason for the faith that is in you. If you cannot give a good reason, you may not properly urge its acceptance upon others. If you cannot give a good reason you must in all honesty yield to the man who can give a reason for the opinions he holds, though it may be contrary to your previous faith. But be sure that the reason given is good and adequate. To hold to a position for which you can give no adequate reason is prejudice, that is an opinion formed before the grounds for it are investigated.

But there are matters about which we may be assured, and positions from which we cannot be shaken, because the evidence is conclusive and irresistible. Then we can afford to be dogmatic without giving offense to any reasonable person. Almost anybody knows that the word dogma comes from a Greek word which means to think. Now anybody who thinks will have an opinion, and anybody who thinks a thing through will have a positive conviction, an assurance of the truth. Just as Luke says, after they were prevented from entering other fields of mission work in Asia Minor and after Paul had seen and heard the man of Macedonia saying "Come over into Macedonia and help us, assuredly gathering that the Lord had called us to preach the Gospel unto them". They put two things together and arrived at a conclusion. A point in space is located by the intersection of two straight lines. Julius Caesar, if we remember aright, in his commentaries on the Gallic war was fond of using the phrase "we were assured" "certiores facti sumus". He was accustomed to put two things together and come to a conclusion. By his using the plural we may infer that the opinions of more than one were put together to arrive at a certainty. And when he had arrived at this dogmatic conclusion, he acted upon it; he went after the Sequani or any of the rest of them.

Now it is not different in religion. Life is not a gamble; it is not taking a chance. Fortune and Fate may be heathen gods but they have no place in the religion of Jesus. It is a religion of authority and certainties. Paul asks the Ephesians to pray for him that he may open his mouth with boldness to proclaim the mystery of

the Gospel; "That in it I may speak boldly as I ought to speak". The gospel ceases to be a gospel when it is not spoken with confidence, assurance, certainty. Instead of its being a reproach to be dogmatic in presenting it; it is a reproach to utter it in any other way. Suppose you tried to work your garden with a rubber hoe handle; or to spade up your yard with a limber twig for a shovel handle. Not much progress; and you yourself would soon be a nervous wreck from the effort.

You will find from reading the Bible that there are some things settled and don't need reinvestigation. Paul says, "I know Him whom I have believed and am persuaded (fully convinced) that he is able to keep that which I have committed to him". You would never convince Paul that the deity of Christ was a matter of debate and inquiry. He says that "God revealed His Son to Him", and all his subsequent experience was confirmatory of this faith. Paul was not exceptional in this matter nor necessarily different from other men; for Jesus said "If any man wills to do the Father's will, he shall know of my teaching whether it is of God".

John says, "I have not written unto you because you know not the truth but because ye know it, and because no lie is of the truth". He also says, "we know that the Son of God is come". Again "we know that we are of God". John also says, "Ye have an anointing from the Holy One and know all things". That does not mean that they are omniscient, but that they have the capacity to distinguish what is true from what is false, the faculty for discovering the truth and arriving at certainty.

The man who is afraid to be dogmatic, that is assured and positive in his convictions is half brother to him who is agnostic. There is no virtue in ignorance, and no comfort in uncertainty. It is pitiable to be always hesitant and undetermined. It is nothing less than mental palsy. The practical benefit of certainty is seen near the close of John's first epistle. "These things have I written unto you that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward him, that if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we have asked of him. Our own comfort and effectiveness in service depend on our assurance of the truth.

FOLLOWING ON TO KNOW

Hosea says, "Then shall we know if we follow on to know the Lord". Which means at least that our knowledge of spiritual things, of truth, is progressive. In a former article we have spoken of the necessity of certainty and the right to be dogmatic in our statement of truth. This is not to contradict that, but to supplement it. To be dogmatic in our statement of belief does not mean that we have gotten to where we cannot know any more but that we are now in a position to learn more. Assured knowledge is necessary to progress in knowledge. A thorough knowledge of the elementary arithmetic at least is a necessary preparation for learning algebra and geometry. It is a most painful experience to be going on with a class in mathematics if one has not mastered all principles behind one. Every teacher has encountered that difficulty and been under the necessity of turning the pupil back or allowing him to discontinue the study. Certainly is a necessary condition of progress in knowledge.

To know some things well and thoroughly does not mean that we know everything but it does mean that we are prepared to go on. To climb up the steep side of a mountain, our feet must be securely planted in the place on which we stand. To stand on a slick place or a crumbling place makes progress impossible. It is a poor evidence of superior intellect or the presence of any intellect at all to scoff at one who believes

with assurance and speaks with confidence about any truth of the Bible. If we cannot know certainly any truth of the Word of God, any fact about Jesus, then we are hopelessly in the quicksand, not only of doubt but of eternal ignorance and blindness.

But if we have some assured knowledge of spiritual things let us not imagine that we have attained the heights and need to go no further. Paul says, "If any man thinketh that he knoweth anything, he knoweth not yet as ye ought to know". We will know better hereafter what we know now in part, if we follow on to know the Lord. When in Colorado Springs we walked the streets and saw around us for a block or two in each direction, but when we went to Mount Manitou we saw the whole outline of the city below, and when we reached the top of Pike's Peak we saw not the city only like a map at our feet, but the whole wide landscape of which it was a small part. We do not lose the knowledge we have by going on, but rather we correct and perfect it.

One chief trouble with the average Christian of today is arrested development, stopping short in knowledge and faith when there are many more worlds to conquer. Poor Alexander didn't dream that there were whole continents he had never seen. The vista of faith and knowledge in the spiritual world is limitless. The urge is still on us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. The righteousness of God is still being revealed "from faith unto faith". The faith of some people is stagnant because their knowledge is not progressive. It has nothing to feed on. There is great need of religious papers and books in our homes to give the results of continual explorations in the kingdom of God.

It is sometimes said that our people are preached to death. If this is true it is due to the kind of preaching we give them, and not to the amount they get. Jesus said, "If thine eye be single thy whole body shall be full of light". God has much more to give us if we are willing to take it in. It is the business of pastors to see that their people have a chance to know more about the work and the word of God. A pastor who reads a denominational paper and makes no effort to get his people to do it ought to read Ezekiel 34:2. "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?"

THE OMITTED AMENDMENT

I very much regret that the following amendment to the By-Laws of the Southern Baptist Convention, offered by Dr. A. J. Barton at Memphis last May, adopted by the Convention and inserted properly in my desk record, was, by some oversight, not transcribed into the copy which went to the printers, and hence is omitted from the 1925 Annual of the Convention:

"The Boards and Institutions of the Convention shall close their books and accounts at midnight on April 30, next preceding the meeting of the Convention."

Of this official action of the Convention and of my regrettable error in omitting it from the Annual I have informed the Corresponding Secretaries of the Boards and the Presidents of the Institutions. I am sending this note to our several State papers so that the entire brotherhood may be informed upon this important matter. The omitted amendment may be expected in the next Annual. —Hight C. Moore, Secretary.

Nashville, Tenn., August 21, 1925.

Rev. T. M. Ward, 144 Lexington Avenue, Jackson, Tenn., is available for meetings, and gives Dr. I. N. Penick as reference.

The Yazoo County Baptist Sunday School Convention will meet the 5th Sunday in August with an interesting program. Prof. F. H. Stanley of Holly Bluff is President; A. Benj. Kelly of Sartia, Secretary.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Please give attention to the list of associations in this issue of the Baptist Record. If any corrections need to be made, please notify us at once.

Associational letter blanks have been sent to all the church clerks. If there is a clerk anywhere who has not received such blanks, please notify the office at once.

Reports on the various subjects to be discussed at the district associations have been sent out to the clerks of the various associations for distribution to the brethren selected to write reports on the various subjects. If any clerk has not received the supply, let him write the office at once and the reports will be mailed immediately. There were sent with these reports blanks to be filled out by the clerks of the associations immediately after the associations adjourn in order that same may be mailed back to this office, thus giving the information needed for the State Convention Board's report to the State Convention which meets in November.

Following the instructions of the Executive Board, apportionments for the 1926 program were sent to each Board member, giving the apportionment for his association for the work of 1926. It is the desire of the Board that these apportionments be considered by the association while in session. Let the brethren bear in mind that the State Convention has already voted the financial budget of \$800,000.00 for 1926. If this amount is raised, it will be necessary for each association to raise the apportionment suggested or else increase the burden of other associations. It will be very easy for each association to raise the apportionment if they will only determine to do so and plan wisely and make the canvass at the proper time. It is very important that our churches work at this simultaneously, beginning the canvass the first Sunday in December and finishing by the second Sunday.

What To Do During the Associations

It is of vital importance during the session of the associations that every phase of our work shall be presented. It will be well for the brethren on the program to carry a copy of the State Convention minutes and also of the Southern Baptist Convention minutes and let the people see how the money is being used; also during these sessions there should be plans laid for the collection of all pledges made for this year's work; also for an offering from every member who has not made a pledge. It should also be borne in mind that the Board has instructed that a special appeal be made during the month of October for State Missions. This appeal has been made necessary because of the failure on the part of so many churches to put on the full budget for this year and by the further fact that nearly every other cause has made special appeals to the churches and to individuals. This special appeal is necessary in order that the large appropriations made by the Board shall be met. This special offering, along with the regular budget, should be in hand by November first, at which time the books for the State Convention year shall close.

In addition to the above, a clear presentation of the work for 1926 should be placed before the people, realizing that concerted effort is necessary if we succeed and that this in no way interferes with Baptist democracy. Furthermore, the time for the making of the canvass should be emphasized and let every church be prepared for

it and begin the first day. Pledge cards will be furnished from this office. We are also planning to furnish envelopes to the churches which desire to use them.

We Are Able

We are able this year, because of the bountiful harvests, to pay every cent pledged for our denominational work and then in addition make large offerings in addition to the amount pledged. The crops are unusually good, the Lord has wonderfully blessed us and is giving us an opportunity to show our appreciation. We should be asking as did David, "What shall I render unto the Lord for all His benefits towards me?" He has also blessed us in our revival meeting work. We are expecting that the figures shall show larger ingatherings than any previous year has shown.

Associations Whose Associational Dates We Do Not Know

Sunflower
Union

Help us to correct any mistakes.

Meetings of Associations

Association Church	Date
Alcorn—West Corinth	Sep. 3-4
Harrison—Biloxi 1st	Sep. 8
Lafayette—Tula, 15 Mi. E. Oxford	Sep. 8
Marshall—Byhalia	Sep. 9
Lebanon—Brooklyn	Sep. 9
Benton—Curtiss Creek, 15 Mi. N. Hickory Flat	Sep. 9
Jackson—Escatawpa	Sep. 10
Grenada—Holcomb, 12 Mi. W. Grenada on Y. & M. V. Ry.	Sep. 10
Monroe—Harmony	Sep. 10-11
Lee—Bissell	Sep. 10-11
Mt. Pisgah—New Providence	Sep. 12
Marion—Clear Creek	Sep. 11-12-13
Hancock—Harmony	Sep. 12
Union County—Myrtle	Sep. 15
Calhoun—Derma	Sep. 15
Panola—Peach Creek, 8 Mi. W. Sardis	Sep. 15
Deer Creek—Anguilla	Sep. 15
Coldwater—New Prospect	Sep. 16-17
Prentiss—Mt. Zion, few Mi. E. Baldwyn	Sep. 16-17
Oktibbeha Co.—Sturgis	Sep. 17
Pontotoc—Longview	Sep. 17-18
Leake—Standing Pine	Sep. 18
Lauderdale—Bethany, 12 Mi. S. E. Meridian	Sep. 23
Yalobusha—Tillatoba	Sep. 23
Franklin—Sarepta, 14 Mi. N. Bude	Sep. 24
Pearl River—Juniper Grove, 6 Mi. S. Poplarville	Sep. 24
Bay Springs—Bay Springs	Sep. 23-24
Tippah—Concord, 16 Mi. E. Ripley	Sep. 23-24
Neshoba—New Black Jack, 9 Mi. W. Philadelphia	Sep. 25-26-27
Jeff Davis—Hathorn	Sep. 27
Zion—Spring Hill	Sep. 29-30
Madison—Canton	Sep. 29-30
Delta—Sidon	ep. 29-30
Rankin—Steens Creek	Sep. 30
Wayne—Chicora	Oct. 1
Tallahatchie—Coward, 5 Mi. W. Charleston	Oct. 1-2
Choctaw—Chester, 6 Mi. N. Ackerman	Oct. 1-2
Walthall—Tylertown	Oct. 2
Lawrence—Antioch	Oct. 2
Landmark—Providence, 3 Mi. E. Mize	Oct. 3
Oktibbeha—Bluff Springs	Oct. 3
Liberty—Pleasant Hill, 5 Mi. W. Quinton	Oct. 3
Simpson—New Zion, 4 Mi. W. Braxton	Oct. 6
Tishomingo—Burnsville	Oct. 6-7

Jones County—Shady Grove, near Vossburg	Oct. 6-7
Scott—Morton	Oct. 7
Pike—Silver Creek, 12 Mi. S. E. Magnolia	Oct. 7-8
Carroll—Liberty	Oct. 6-7
Newton—Decatur	Oct. 8
Bolivar—Pace	Oct. 8
Yazoo—Hebron	Oct. 8
Chickasaw—Arbor Grove	Oct. 8-9
Itawamba—Union Grove	Oct. 8-9
Covington—Calhoun, 10 Mi. N. E. Collins	Oct. 8-9
Mississippi—Terrys Creek	Oct. 9
Winston—Holly Grove, S. E. Louisville	Oct. 9-10-11
Pearl Valley—Marz Hill, 4 Mi. N. Edinburg, 20 Mi. N. E. Philadelphia	Oct. 10-11-12
Columbus—Columbus East End	Oct. 9-11
Holmes—Lexington	Oct. 13
Copiah—White Oak, 23 Mi. N. E. Hazlehurst and 2 Mi. S. Carpenter	Oct. 13
Noxubee—Macon	Oct. 13-14
Smith—Pleasant Hill	Oct. 14-15
Tate—Tyro	Oct. 14
George—Shady Grove, 8 Mi. S. W. Lucedale	Oct. 14-15
Hinds—Utica	Oct. 15-16
Greene—Royce	Oct. 16
Lincoln—Union, 9 Mi. E. Brookhaven	Oct. 16
Kosciusko—Ebenezer	Oct. 16
New Choctaw—Hope	Oct. 16
Montgomery—Pine Forest	Oct. 20
Clarke—Enterprise	Oct. 21-22
Riverside—Clarksdale	Oct. 22
Kemper—Scooba	Oct. 23-25

BRYAN'S PRAYER AT DEMOCRATIC CONVENTION

The occasion was the early morning hour after the committee on party platform of the last Democratic national Convention had struggled all night with the question of what its attitude should be on the Ku Klux Klan. At the suggestion of Mr. Bryan the committee went to prayer, in which he led them as follows:

"Our heavenly Father, we come into thy presence conscious that thou art infinite in wisdom, love and power, while we are limited in knowledge and prone to err.

"Thou dost care for thy children, and hast promised to reveal thyself and thy will to those whose hearts are open to divine suggestion.

"We need thy counsel, Lord. We are carrying great responsibilities and dealing with mighty problems that vex and trouble us. We are subject to prejudice and passion and unconscious bias.

"Cleanse our minds from all unworthy thoughts and purge our hearts of all evil desires. Show us thy way, and help us to know what thou wouldst have us say and do and be.

"We would consecrate ourselves wholly unto thee and thy service. Thy kingdom come, thy will be done, on earth as it is in heaven.

"Help us to advance in our day and this day the brotherhood thou didst establish. May it include all mankind.

"So guide and direct us in our work today that the people of our party and of our country and of the world may be better for our coming together in this convention and in this committee.

"Bless us, not for ourselves but that we may be a blessing. We ask in Jesus' name. Amen."

Mrs. D. O. Horne writes that Clear Creek Church, ten miles west of Oxford, has a brick building in the country, erected about 85 years ago. Sunday School class rooms have been added more recently. Brother Lane was the first pastor. Brother J. R. G. Hewlett did his first pastorate work there, a nephew of Brother Lane. Brother W. I. Hargis was pastor at different times through a period of 30 years, and has been a great blessing to the church and vicinity. The present pastor is Brother N. F. Metts, giving half time.

DR. MULLINS AMAZED OVER MY CHARGE THAT HIS MEMPHIS ADDRESS WAS MISLEADING

In my article in The Baptist Record of July 30 I charged Dr. Mullins with misleading his thousands of admirers who believed his statements without question and voted accordingly. Now that was my charge and the language I used in making my charge. I would change my charge from "Thousands" to many hundreds.

Now comes Dr. Mullins in The Baptist Record of August 20th and expresses great amazement at my charge. Lest I misrepresent Dr. Mullins let me give his language: "Brother Lee quotes the same statement in three or four connections in my speech and from it draws the amazing and extraordinary, and I might say marvelous deduction that I was trying to deceive the audience and he actually goes so far as to affirm that I succeeded in my attempt. That I made some false impression on the brethren regarding the difference between Dr. Stealey and myself."

Now I want the reader to get my charge in my language and not Dr. Mullins' language. Here is my language: "In a former article I said I believe with all my heart that the refusal of Southern Baptists to say that man did not come into the world by evolution was due to unfair methods on the part of some of our leaders. I know that it is a serious matter to charge any of our leaders with being unfair and I would not do so if I did not believe that Southern Baptists have placed themselves in a false light by heeding a leader."

Southern Baptists in assembled convention said by a vote of more than two to one "we will not declare that man did not come into the world by evolution". If they were not misled when they refused to say that man did not come into the world by evolution then I have misjudged my brethren of the South. Then I must believe they have been misled. I believe Dr. Mullins misled them. How did Dr. Mullins mislead them? Answer. By making the impression that the issue upon which they were voting was one thing when in reality it was quite another. He said repeatedly that the one and only issue was: where shall we put the reference to evolution?"

"As to whether Dr. Mullins was honest and sincere when he was making the above assertions I do not raise the question. My charge is that he was misleading his thousands of admirers who believed his statements without question and voted accordingly."

The above is my charge in my language.

Now here are the facts as I see them.

The issue before the Convention was whether we would adopt article three with the phrase "and not by evolution" in it, or whether we would adopt article three with the phrase "not by evolution" left out. Dr. Mullins said repeatedly the one and only issue was where to put the reference to evolution". I charged Dr. Mullins with misleading his hearers by saying "the one and only issue was where to put the reference to evolution" when in reality the issue was whether we would adopt article three with the phrase "not by evolution" inserted in it.

Now I must either prove my charge or apologize. Dr. Mullins does not demand that I prove my charge or apologize. A gentleman will prove his charge or apologize without any demand, and I claim to be a gentleman.

I could reproduce here my quotations from Dr. Mullins' address to prove that he repeatedly said the "one and only issue was where to put the reference to evolution" but Dr. Mullins has saved me that trouble by admitting that he said every word that I claimed he said.

Here is his admission in his own language: "I did use the language quoted. I did say the issue boils itself down to the one point as to where we should locate the statement as to evolution. I did repeat that statement and I made it as strong as I could in my address purposely. Not only did I make the statement in my address but I repeat it here and now. It was the

only issue as I saw it and as I now see it. It was the gist of the whole controversy. That was my view, that is my view and I think will continue to be my view."

Now since Dr. Mullins admits everything I charged him with saying pray tell me why he almost has a fit over my charges.

Let me ask every reader who was in Memphis, Was the issue where to place the reference to evolution or was the issue whether we would adopt article three with the words "not by evolution" in it or out of it?

If the issue was whether we would add the phrase "not by evolution" to article three than I owe Dr. Mullins no apology.

If the "one and only issue was where to place the reference to evolution, whether in a doctrinal statement or in a separate general statement of the relation between science and religion". Then I owe Dr. Mullins an apology.

If the issue was not whether we would add the words "not by evolution" to article three, then I am too simple-minded ever to go to a Convention and have the responsibility of voting. I am too dull to form an opinion.

In Dr. Mullins' "word to me" he goes on to say: "I never stated that Dr. Stealey agreed with me. It would have been absurd for me to make such a statement because he did not agree with me and I was arguing against him in all that I said". No, Doctor, I did not charge you with saying that Dr. Stealey agreed with you. Here is what you said: "It is simply a question as to where we shall put the statement. Brother Stealey says it ought to go in the Doctrinal Statement. I maintain that it should go in the supplementary statement". Now my dear Doctor if the real difference between you and Dr. Stealey was whether you would put the words "not by evolution" in article three and you say that the difference was whether you would put the reference to evolution in the doctrinal statement or whether you would put it in the supplementary statement was not that misleading? Remember in my charge I said you "misled", but in writing about my charges you say I "charge you with trying to deceive".

There may not be much difference to you between the meaning of my language and your language. My language expresses what was in my mind better than your language does.

If you will use my language in stating my charge just as I use your language upon which to base my charge, you will relieve me of any suspicion that you wilfully misrepresented me.

In Dr. Mullins' "word to me" he further said: "Now for brethren to assume that I convinced the Convention that there was no difference between Dr. Stealey and me is absurd on the face of it". Now Doctor, no one "assumed that you convinced the Convention that there was no difference between you and Dr. Stealey" but here is what you said about that difference: "There was no difference on the subject of evolution but we found that one member of the Committee insisted that the evolution matter should be introduced in a doctrinal statement. Other members of the Committee felt that it belonged elsewhere."

Now Doctor, if the real issue between Dr. Stealey and the other members of the Committee was whether they would recommend the adoption of article three with the words "not by evolution" in it, and you said "there was no difference on the subject of evolution but one member of the Committee insisted that the evolution matter should be introduced in the doctrinal statement" was not that misleading? Remember again that I have only charged you with "misleading".

Now then Doctor, just one more question.

Aftersaying all you admit you said the difference was between Dr. Stealey and the other members of the Committee; was it not unfair to "move the previous question" and thus shut off all denials or even explanations?

I note that Dr. Mullins commends to me Brother

er J. A. Lee's article in The Record of August 6. With reference to this let me say that I have already sent my reply to Brother J. A. to the Baptist Record. When it is published I commend it to Dr. Mullins.

Dr. Mullins says of me: "It is passing strange that a man of Brother Lee's intelligence should reason as he does".

Dr. Mullins is no more surprised at me than I am at him. It is surprising strange to me that a man of Dr. Mullins' intelligence should say that "the one and only issue between the members of the Committee on Faith and Message was where to place the reference to evolution, whether in the doctrinal statement or in a separate general statement on the relation of science and religion".

It was Dr. Mullins' reasoning about the real issue in Memphis that makes me reason as I do.

If my reasoning is strange to Dr. Mullins it is because his reasoning is strange to me.

—J. W. Lee.

SECOND SOUTHWIDE ELEMENTARY CONFERENCE

Birmingham, Alabama, September 29, 30 and October 1, 1925

The morning sessions will all be held at West End Baptist Church. The night sessions will be held at Southside Baptist Church. The city is Birmingham, Alabama. S. W. means Southwide and not Southwest.

The program and leaflet giving information in regard to hotels, boarding houses, etc., will be sent on application.

Who's Who in the Conference

Dr. I. J. Van Ness, Corresponding Secretary, Baptist Sunday School Board.

Dr. J. E. Dillard, pastor, Southside Baptist Church, Birmingham.

Dr. A. C. Davidson, pastor Baptist Church, Livingston, Ala.

Dr. Homer L. Grice, Secretary Department of Daily Vacation Bible School, Baptist Sunday School Board.

Miss Meme Brockway, Superintendent of Children's Work, American Baptist Publication Society.

Miss Annie L. Williams, Elementary Field Secretary, Baptist Sunday School Board.

Miss Lillian S. Forbes, Secretary, Elementary Department, Baptist Sunday School Board.

Mrs. Aurora Medford Shumate, Associate, Elementary Department, Baptist Sunday School Board.

Miss Mattie C. Leatherwood, Superintendent Primary Department, Walnut Street Baptist Church, Louisville, Kentucky.

Mrs. J. A. Taylor, Superintendent Junior Department, Brookhaven, Miss.

Mrs. O. B. Sparks, Superintendent Beginners' Department, Ruhama Baptist Church, Chairman of Publicity Committee.

Miss Ruth Davis, Superintendent Junior Department, Ensley Baptist Church.

Miss Elizabeth Nuckols, Specialist in Elementary Work—Author of Hand-work Manual for Junior Teachers.

Mrs. Geo. Johnston, Superintendent Beginners' Department, Southside Baptist Church.

Mrs. G. A. Boyle, Teacher of Cradle Roll Class, Southside Baptist Church.

Mrs. B. H. Hartsfield, Director of Pageant, The Voice of the Future.

Miss Arrie Moody, Elementary Secretary for Alabama, Baptist State Board, 127 S. Court Street, Montgomery, Alabama, is in charge of local matters. She will be glad to answer inquiries about hotels, boarding places, etc.

Mrs. James W. Wood, Superintendent Primary Department, West End Baptist Church, Chairman of Hospitality Committee.

Mr. Emmett Williams, Chairman of Committee to meet trains.

Mrs. Baird, of West End Baptist Church, Song Leader.

Mrs. Tom Huey, of East Lake, Pianist.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Stewardship: Its Responsibilities

Stewardship involves grave responsibilities. As a rule, we look upon responsibilities, as being commensurate with position. The higher the position the greater are the responsibilities. It is a great honor to hold the high office of President of the United States of America. This position carries with it great responsibilities, and is the highest office within the gift of the people. The position makes it imperative on the part of the President, that he grace it with becoming dignity, and so manage the affairs of state, as the steward and trustee of our political destiny, in such a way as to reflect credit upon the high position and bring the greatest good to all the people. Redeemed by the blood of Christ and having been intrusted with a stewardship that is infinitely higher than that of being President of America, we are brought face to face with the responsibilities attendant upon the office of Steward.

The dignity of the position suggests weighty matters. We have been made in the image and likeness of God; commissioned by him to subdue the whole earth. "God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Our position is the highest position within the gift of God. We have been placed, as his steward and trustee, over all the works of his hand and have been bidden to subdue the whole earth. What honor this, and how inspiring the thought that we are given such privilege. The task is sufficient to engage all the powers which he has endowed us with, and to cause us to consecrate every material possession he has intrusted us with.

Our responsibilities are enhanced by the nature of the goods we hold as trustee of his. We are intrusted with the mystery of the gospel. Our stewardship is primarily a stewardship of the gospel, and is all-inclusive. It includes the mystery of how God has been pleased to reveal himself in Christ. "No man hath seen God at any time, but the Son hath revealed him." The mystery of the unspeakable love of God toward sinful and rebellious man. "But God commendeth his own love toward us, in that while we were yet sinners, Christ died for us"; the mystery of redemption from the power and dominion of sin, "and thou shalt call his name Jesus, for he shall save his people from sin"; the mystery of the unlifted cross, "And I, if I be lifted up out of the earth, will draw all men unto myself"; the mystery of telling the wondrous story of his life, death, burial, resurrection, ascension and glorification at the right hand of God; it is the mystery of how God's grace enables his redeemed children to recognize their trust of subduing the whole earth; the mystery of the manifold grace of God. Every believer is intrusted with this mystery and is the steward of the grace of God as revealed in Christ.

The responsibilities are great because we shall be held responsible for the use we make of our stewardship. Every gift he has endowed us with must be held as a sacred trust. Herein lies the crux of the whole matter of our stewardship. Shall we let God or self have the supreme place and mastery over life and possession? Do we recognize him "as the possessor of heaven and earth", or have we put self first? We must remember that God allows us to use his possessions, but he never surrenders his ownership. That section of land you have acquired by the help and blessings of God, does not belong to

you. "Beware that thou forget not the Lord thy God, and say in thine heart, My power, and the might of mine hand, hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:11,17,18. That bank account you have; the cattle that feed upon the green meadows; the gift he has honored you with, in mind, in body, in opportunity, in personality—all belong to him and should be used only as it will advance the Kingdom of God. Seek first his Kingdom and his righteousness is the divine order.

It was our privilege to speak morning and evening to the good people of Forest on fourth Sunday in August. It had been twelve years since we visited with this people. We did not have the pleasure of meeting the pastor, since he was away on vacation. We noted many signs of progress during the past years. We spoke on our first visit in a frame building. They have now a good brick building, thoroughly equipped for modern church work. They are striving to attain to the Standard of Excellence in Sunday School work, and we have no doubt that they will do so under the leadership of their progressive and aggressive Superintendent. We were greatly impressed with his earnestness and appeal for better things.

Forest Baptist church are operating the Budget System and are pleased with it. There was only one dissatisfaction expressed. It was the dissatisfaction of being unable to enlist every member to give every week as the Lord had prospered them. It will be a glorious day for the individual and for the Kingdom, when we shall succeed in bringing all of our people to see that they are stewards of God, and should honor him each week with that which belongs to him. Try it once my dear brother and see what joy it will bring! You are missing the joy of Christian Stewardship, so long as you fail to honor him each week with a part of that he has intrusted you.

CANADA'S MILD BEER PROVES FLAT FAILURE BLOW DEALT TO ARGUMENT FOR LIGHT WINES AND BEER

(By Chicago Tribune-Commercial Appeal Leased Wire.)

Toronto, Ont., Aug. 26.—Congressman Hudson, chairman of a special sub-committee appointed by Congress to study the question of the enforcement of the Volstead act is here with a party to make a study of 4.4 beer. "Our sub-committee," said Mr. Hudson, "made a survey of our whole official and industrial life with respect to the working of our prohibition act, its effect and its enforcement. Certain members of Congress have claimed that Ontario's 4.4 beer would greatly lessen the resistance to the Volstead act. We came to see if that view is correct. We have been making inquiries as to the effect of your policy.

"In the cities we have visited, we have met the boards of commerce, mayors, aldermen, chief of police, prohibition workers and also the leaders of the Moderation League. We put to them the following question:

"Has 4.4 per cent beer satisfied the desire of the populace, who wanted a drink stronger in alcoholic content than 2.5 per cent?" In almost 97 per cent of the cases, the answer was a decided no.

"We were informed that after the first few days of trial the public turned away, considering

the new beverage no better, but mere more expensive than 2.5 per cent. It has not, it is said, been in any way satisfactory. In most places the license holders told us 4.4 had been a failure, and had not reimbursed them for their additional expenditure."

This American commission's second question was:

"Has 4.4 beer decreased the sale of illicit liquor?"

"The universal reply, with one exception again was in the negative. In a number of towns it was declared that there had been an increase in the number of arrests for drunkenness."

The third question was:

"Has 4.4 beer weaned the drinker of liquor of high alcoholic content to a more moderate brew?"

The answer again was "No."

Mr. Hudson was asked if his recommendations, if favorable to the new beer, would have any dissolving effect on the Volstead act.

"You might as well try to abolish the sun," he replied. "Each successive vote at the primaries has shown an increased sentiment for the act. The next Congress will contain a higher percentage than ever of avowed supporters."

SEMINARY OPENING

Will you please announce that The Southern Baptist Theological Seminary will begin its next session on Tuesday, Sept. 22nd at 10 A. M. The opening exercises will take place in Norton Hall Chapel, on Broadway between Fourth and Fifth Streets. The first meal in New York Hall will be served on the evening of Monday, Sept. 21st.

We shall be glad to co-operate with married students desiring to rent apartments for house-keeping. It is our expectation to enter our new buildings by the New Year, 1926, when some arrangement will be made to take care of transportation to and from the new buildings for married students who obtain quarters near the present Seminary buildings. We are looking for a great opening and a cordial welcome awaits all students.

The opening lecture will be delivered by President E. Y. Mullins, on Tuesday night, September 22nd, at 8 P. M. in the Chapel of Norton Hall.

Lectures on the Julius Brown Gay Foundation will be delivered from 10 to 11 A. M. on Wednesday, Thursday and Friday of the same week, by Dr. T. R. Glover of Cambridge, England. Dr. Glover will speak on the subject of "The Free Churches of Great Britain and Europe, dealing with the principle of the separation of church and state and related matters."

Sincerely yours,

—E. Y. Mullins, President.

Mr. Leek writes: "The Southern Baptist Theological Seminary at Louisville, Ky., will open its 1925-26 session September 22nd and anticipates another world record enrollment. The Seminary's new home in the eastern suburbs of Louisville presents a thrilling picture. The buildings are almost completely under roof and they will be ready for occupancy by January. Moving year is booming year."

One of the most serious mistakes for a missionary board is to lose contact with the people at home. Paul was in the habit of personally visiting the churches back home and keeping them informed of the conditions of work on the mission field. The missionaries sometimes explain that they do not have time to write for the papers back home. But this means that the people back home lose interest in their work. It may be that one of the reasons it is difficult to secure adequate support for our mission work is that the people hear so little from these missionaries. A sermon by the pastor is all right, but a report from a missionary is a necessity.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. P. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
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 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS PANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
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 MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. CHARLES AMMEN, *Mission Study*, Greenwood
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VIRDEN, *1st District*, Canton
 MRS. H. L. MARTIN, *2nd District*, Indianola

MRS. C. LONGEST, *3rd District*, University
 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point

MRS. W. J. PACK, *5th District*, Laurel
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

State, Mission Week of Prayer will be October 4-9. The programs together with leaflets and articles for same will be sent out within the next ten days. We trust each Organization will lay plans early for the observance of the Week.

Some societies are calling for a suggested apportionment for White Cross Work. We do not suggest any apportionment. Our reason for this is the White Cross Work is our Summer Personal Service Work; and we want each society to do just that they feel impressed to do. We are desirous that cash will be sent largely; mosquito netting is wanted; and if we can secure the cash, Montgomery Ward will select it for us, ship it also, and allow us wholesale rates. We should take advantage of this kind offer.

We are happy to record that Mississippi has shown her interest in our Mr. Gartenhaus' proposed trip to the Jewish Christian Leaders' Meeting in London in September by contributing something above \$75.00 to help defray expenses. When we study during our October Week of Prayer the splendid program prepared by him for the Jewish work I am sure we will be thankful we lent a helping hand to him at this time.

Suggestion: Mother, your daughter is almost ready to leave for college. The new session is rapidly approaching. She and you are much interested in the wardrobe, the dainty articles for her room and other accessories that go to make up the necessities for the session. Please let me suggest that among other things you see that a copy of Royal Service finds its way to her desk in her room every month. If it lies right there by that Bible, the suggested daily readings will not be difficult to find. Her acquaintance with our missionaries may ripen into warm friendships as she notes the names on the Prayer Calendar. And sure He who watches between you and yours while you are absent one from another will add His blessing in many ways.

Our six Vice Presidents and all our Association Superintendents are showing much interest in securing the fund necessary to obtain the \$88.00 offered by our S. S. Board, for helping with work in our rural churches. Since each district is to have \$98.00 of this amount provided a like sum was raised, each one has set the aim at \$100.00. Three of the Districts have attained their aim; the others are not far behind. We are thankful for this interest. While this is a small amount to cover the large territory, yet much work may be accomplished and we are looking for a large yield in organizations.

Dear Friend:

You will be sorry to hear that after all we cannot have Mrs. Stallworth as W. M. U. field worker. It seems that, after she agreed to come with us for such work, the Alabama W. M. U. Executive Board brought much pressure to bear upon her to persuade her to remain as its corresponding secretary. After much prayer and study of God's Word she was still in doubt as to

her duty but she told the Alabama committee that she was willing to retain her present work if it could get our W. M. U. Executive Committee to release her. Accordingly Mrs. Samford wrote Mrs. Rosamond, the chairman of our Methods Committee, which functions for the Executive Committee in the interim of its meetings. This committee felt that under the circumstances there was nothing to do but to grant the request of the Alabama committee. Accordingly, Mrs. Stallworth has been released. It is needless to say that this was done with the keenest regret and that we feel very much at sea as we contemplate the course to pursue in securing a W. M. U. field worker. Certainly the Alabama Union is to be congratulated in being able to retain Mrs. Stallworth.

In the September issue of Royal Service you will see an account of the death of the Union's fifth president, Mrs. John A. Barker of Virginia. Sorrow has come also to Mrs. W. J. Neel's family and that of Mrs. Wm. Samford in the Home-Going of Mrs. Neel's mother and of Mrs. Samford's son. Certainly our hearts grieve with and for them.

In the September issue of Royal Service you will also see a "Call to Prayer". I hope that you will encourage the societies in your state to heed it. The idea is for every woman's society or circle to gather for prayer one hour before its regular meetings, the chief burden of the prayers being for the lifting of the debts on the Home and Foreign Mission Boards. Perhaps only a few in only a few societies or circles will observe such an "hour of prayer" from week to week or month to month but you know that His Spirit is promised when "two or three gather" for prayer in His Name.

You will also see in September Royal Service an article by Mr. Jacob Gartenhaus in which he tells of the approaching September meeting in London of Jewish Christian leaders from all over the world. He is anxious to attend and the Home Mission Board has given him leave of absence but cannot pay his expenses. If you know of any one who can give anything, however small, toward his trip, please have it sent as soon as possible to Mr. Jacob Gartenhaus, 1004 Healey Bldg., Atlanta, Ga. At the Louisiana Assembly over \$40 was thus contributed by about that number of men and women so I believe that it is our Father's good pleasure for him to attend this strategic conference.

Your friend,

—Kathleen Mallory.

Thank You All

TO THE LADIES OF THE W. M. U.

Dear Friends:

We beg to acknowledge receipt of the following donated linen; principally towels, tray covers, dresser scarfs, a few sheets and a few spreads. We have tried to acknowledge each package personally and enter them on the Donation Record, but it is possible that we have overlooked one or two.

Assuring you of our deepest appreciation for the contributed linen and with very best wishes

to your organizations, we are,

Yours very sincerely,

—Mississippi Baptist Hospital,
 Mrs. B. E. Golightly, Superintendent,

T. E. L. Sunday School Class, Mrs. Earl Brooks, Moscow, Tenn. Box Linen.

W. M. U. Clarksdale, Miss. Box Towels.

W. M. U. Pickens, Miss., by Mrs. J. W. Anderson. Box Linen.

Y. W. A. Grace McBride, by Mrs. C. Hancock. Books for Nurses.

W. M. U. Columbus, Miss., by Mrs. Walter Breland. Box Linen.

W. M. U. Flora, Miss. Box Tray Covers. Baptist Church Sunday School Class, Laurel, Miss. \$5.00 per month.

Nurses Home Piano Fund. W. M. U. Logtown, Miss. Box Linen.

Miss Willie Allen, Box Pillow Cases. Natchez, Miss., W. M. U.

W. M. U. Port Gibson, Miss. Box Patients Gowns.

W. M. U. Rich, Miss. Box Draw Sheets. W. M. U. Flora, Miss. Box Draw Sheets.

W. M. S. Port Gibson, Miss. Box Night Shirts. W. M. S. Tutwiler, Miss. Box Linen.

Mrs. W. E. Farr, Grenada, Miss. Box Linen. W. M. U. Utica, Miss., by Mrs. D. C. Simmons.

Box Linen. W. M. U. Kewanee, Miss. Box Linen.

W. M. U. West Point, Miss., by Mrs. J. C. Bryan. Box Linen.

W. M. U. Sumner, Miss., by Mrs. M. H. James. Box Linen.

W. M. S. Magnolia, Miss. Box Linen. W. M. S. Moorhead, Miss. Box Linen.

Miss Minnie Parker, Meridian, Miss. Box Linen.

W. M. S. Morton, Miss. Box Tray Covers. W. M. U. Deemer, Miss., by Mrs. Hammond.

Box Sheets. W. M. U. Crowder, Miss., by Mrs. Jessie Dodson. Box Towels.

W. M. U. Rome, Miss. Box Linen. W. M. U. Magnolia, Miss. Towels.

W. M. U. Davis Memorial Church, Jackson. Box Linen.

W. M. U. Columbus, Miss. Box Linen. W. M. U. Richton, Miss. Box Linen.

W. M. U. Liberty, Miss. Box Linen. Mrs. S. E. Slayton, Newhart, Ark. Box Tray

Covers. W. M. U. Marks, Miss., by Mrs. J. M. Causey. Box Linen.

W. M. U. Bay Springs, Miss., by Mrs. B. W. Johnston. Box Linen.

W. M. U. Darling, Miss. Box Linen. W. M. U. Brookhaven, Miss., by Mrs. H. C. Runyan. Box Linen.

W. M. U. West Laurel Baptist Church, Miss. Mrs. Thompson. Box Linen.

W. M. U. Shubuta, Miss. Box Linen. W. M. U. Baldwin, Miss. Box Linen.

W. M. U. Morton, Miss. Tray Cover.

Brother J. E. Chapman, clerk, writes that the Bay Springs Association will meet with Bay Springs Church at Bay Springs, September 23 and 24.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

B. Y. P. U. Promotion Day Program

1. Welcome Song—Tune America.
2. Object of Special Service—By Leader or Director.
3. Devotional—(Taken from Studying for Service), Scriptural authority for a B. Y. P. U.
4. Prayer—Senior Deacon.
5. Song—Congregation.
6. Offertory.
7. "What the Junior B. Y. P. U. Has Meant to Me"—By a Junior.
8. Welcome into the Intermediate B. Y. P. U.—By President of Intermediate B. Y. P. U.
9. What I expect the Senior Union to Mean to Me—By an Intermediate.
10. Welcome into the Senior Union —By President of the Senior Union.
11. Special music.
12. What the training of our young people means to the Church—By a deacon.
13. What the training of our young people means to the S. S.—By Supt. of the S. S.
14. What the training of our young people means to the home—By a parent.
15. Delivery of certificates and address by Pastor.
16. Closing Song.
17. Closing Prayer—Pastor.

Qualifications of a Leader

Joyful
Untiring and understanding
Natural
Informed in B. Y. P. U. work
Obedient
Respectful

Intelligent
Not easily discouraged
True friend
Earnest
Resourceful
Missionary—have vision
Elevating
Dependable
Ideals
Ability
Tactful
Energetic

Loyal
Enthusiastic
Abounding love
Dauntless courage
Eager to win
Real consecration

"What I Expect the Senior B. Y. P. U. to Mean to Me"

By Lilly Whitley,
Graduate Loyalty Int. B. Y. P. U.
Calvary Baptist Church,
Jackson, Miss.

Just as a student emerging from grammar school to high school feels that he has a higher and harder course to deal with, so I feel that I am now entering upon a more difficult field of work. And so it is that I am looking to the older and more

experienced members of the Senior Union for guidance and direction. Then too, just as people expect more from students of a high school than they do from those of a grammar school, so I expect more from members of a Senior Union than I do from those of an Intermediate Union. And coming as I do from a B. Y. P. U. which renders exceedingly interesting paperless programs, certainly I can expect no less of a Union of which more is expected. Furthermore, I shall expect the music rendered in the Senior Unions to be so in accordance with the programs given that their lessons can be very forcefully brought out. I shall also expect to come in contact with members full of pep and enthusiasm for training for Christ's service.

As I am about to enter the Senior Union there arises within me the desire to become better fitted for the work I am to do for my King and more fitly trained to do His will. With the training I receive in the Senior B. Y. P. U. I shall expect to a great extent to be able to realize my desire for as a member of the Senior Union I anticipate growing both spiritually and mentally. Through the Daily Bible Readings included in the Senior Course I expect to learn many things that will both strengthen and expand my spiritual attitude toward life. It is through them that I expect to be drawn nearer to God, and more about and better how to understand His Holy Word. Through a study of the topics discussed in the weekly meetings, by a thorough study of the doctrines, and by a definite study of missions and other topics I expect to grow and increase mentally.

In conclusion, let me say that I shall expect every member of the Senior Union to realize the fact and earnestly try to live with it ever in view, that,—

"We are the only Bible
A careless world will read,
We are the sinner's gospel,
We are the scoffer's creed.
We are the Lord's last message
Given in deed and word.
What if the type is crooked,
What if the print is blurred?
What if your hands are busy
With other work than His?
What if our feet are straying
Where sin's allurements is?
What if our tongues are speaking
Things His lips would spurn?
How can we hope to help them
And hasten His return?"

And then, when I have finished my course in the Senior B. Y. P. U. I shall expect it to have meant to me the all-important thing in life, and that—that I shall be much more

DO YOU PLAN TO REBUILD OR REMODEL?



Typical Building of the Gothic Type



Typical Building of the Classic Type

Buildings planned and designed by our Architectural Department. Correspondence is invited.

P. E. Burroughs, Secretary Architectural Dept.

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE

fitly trained for service than I now am.

VISITS MISSISSIPPI

Through the kindness of Brother Allison I am to have the privilege of conducting a meeting with the church at Columbia beginning August 30th and closing September 8th. Other pastors have been kind enough to invite me, but this is the first invitation I have been able to accept since I left Mississippi four years ago.

Some friends in the state would perhaps be interested to know how things have gone with me during this period. The following figures will suggest that I have at least tried to be faithful in the Master's work. We have received 1,092 into the fellowship of our church. The church has given for current expense, which includes county missions, \$75,000.00. Our county missionary is Brother A. J. Seale, reared in Pontotoc County and a graduate of the University. He is one of the best missionaries in Texas. The church has given for benevolence \$46,351.00. Every cent that comes into our church treasury for denominational causes is forwarded to the headquarters in Dallas on the first day of each month. The church has never kept back the

benevolent funds to help meet any local emergency. During this period we have paid on our church debt and also bought additional property to the extent of \$41,000.00. The entire work of our church is on a volunteer plan. Our Sunday School superintendent, B. Y. P. U. director and W. M. U. president are all busy Christian people, but they find time for the Lord's work and gladly give their services.

I read the Baptist Record regularly and have noted with joy the splendid meetings throughout the state this summer. May the Lord greatly bless the Associations and help every section plan for greater things this fall.

I hope to see you and the other workers as I pass through Jackson. Sincerely,

—T. L. Holcomb.

Two itinerant colored cooks had been lured from their homes and regular jobs to take service at a so-called winter resort.

"Huh!" grunted the pessimistic one. "An' dey calls dis a winter reso't! Jes' look at all dat snow fallin'."

"Chuff, boy!" retorted the optimist. "Dat ain' snow. Dat's frozen sunshine!"—American Legion Weekly.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Sept. 5

Paul Writes to the Philippians—
Phil. 3:7-16; 4:8

Introduction: Paul writes his Epistle to the Philippians from his prison in Rome about 62 or 63 A. D. "It is an outpouring of his heart's gratitude and affection. It is the sweetest and tenderest of all surviving letters," Smith. The motive which prompted Paul to write was his deep sense of appreciation of a contribution sent him by the Philippian church through Epaphroditus, 2:25; 4:18. This token of their affection was only one of similar tokens on former occasions, 4:15-16, as that church from the beginning had shared with him in the fellowship of the Gospel. The sickness of Epaphroditus had delayed his return to Philippi, and was so protracted as to become known to the church; the severity of his illness had become a matter of special solicitude to Paul and the brethren in Philippi. He has sufficiently recovered to return to his home church and bear this personal and loving Epistle to that church. Paul's "joy and crown". The passage containing the Lesson is one of the most striking, inspiring and instructive passages found in Paul's writings. The goal of the believer's life, and the method by which it is attained may be said to sum up the contents of Paul's language in Chapter Three of this Epistle, or one may state it in another form. The goal of the Christian life is a perfect conformity to the type of character realized in the risen, spiritualized, glorified Christ, and the steps by which the goal is reached. The point of departure in surveying the field of thought traversed by Paul in this chapter is found in verse four, not in verse seven, with which he begins the mention of the human excellencies, to be repudiated as worthless in the attainment of the Christian's goal. These excellencies counted as refuse by Paul, he passed in a preeminent degree: (1) Circumcised on the eighth day, therefore not a proselyte. (2) Of the stock of Israel, neither the son of a proselyte, nor an Edomite. (3) Of the tribe of Benjamin, who gave to Israel her first king and was faithful to the house of David, when the ten tribes revolted. (4) A Hebrew of the Hebrews, a Hebrew speaking Jew in contrast to those of his race who spoke the Greek language, known as Hellenists, clinging to the ancient language and customs of his people. Such was Paul's pedigree, such were the advantages which he could set down to his account, excellencies to be appreciated in man's relation to man, but of no religious value in man's relation to God. To these four points of honor in his pedigree, he mentions three other excellencies per-

taining to his personal character as a devotee of the Jewish religion.

(1) As touching the law a Pharisee. (2) As touching zeal, persecuting the church. (3) As touching the righteousness which is in the law found blameless. All the ceremonial and ritualistic requirements of the law, he observed with scrupulous punctiliousness. His conduct was according to the ethical requirements of the Ten Commandments. Truly Paul, according to the Old Mosaic system of righteousness by works was a paragon of religious perfection. "Howbeit what things were gain to me, these have I counted loss for Christ, yea verily and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things and do count them but refuse, that I may gain Christ". (Vers. 7-8.) What Saul of Tarsus, the proud self-righteous Pharisee counted as priceless gains, Paul the humble believer in Jesus Christ counted as refuse, which he cast aside for Christ. Not only the human excellencies possessed by him as a Jew, he cast away as refuse but all things he marked off as worthless for the excellency of the knowledge of Christ. In his acceptance of Christ, came a loss of values in what he once held as of sufficient worth to commend him to the favor of God. The righteousness which he hoped to secure for himself in exchange for the excellencies upon which he prided himself, could not be other than an outward, bodily favor passing over to him as a purchaser possession according to the legal requirement of a system, impotent to provide for the guilt and corruption of the inner man. The legal righteousness which he held as his own, in exchange for deeds of law, he found of no value before God, and the coin stamped with the image and superscription of the flesh had no value in the realm of the spirit. It was important to secure right relations with God, or to transform the character in helpless disorder and corrupted by sin. Works of the flesh were not only worthless but they were harmful. They were cast aside as refuse. The righteousness Paul is seeking is not imputed righteousness but imparted righteousness. Not something affecting his relation to God but something affecting his character, not right standing, but right character, an inward life corresponding to his outward standing. Imputed righteousness was a favor conferred upon him in the beginning of his faith in Christ to be attained. His repudiation of all fleshly values and achievements by works is prompted by his abiding purpose "to gain Christ, and be found in him and not having a righteousness of mine own, even that which is of the law, but that which is through faith in

Christ, the righteousness which is from God by faith; that I may know him and the power of his resurrection, and the fellowship of his suffering, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead". (Vers. 9-11.) The multifarious purpose of, he gives in detail, "To gain Christ", "To be found in him", "to know him", "to know the power of his resurrection", "and the fellowship of his suffering", "to be conformed to his death", and finally "to attain unto the resurrection from the dead". These make up the content of the righteousness which find its source in God and is mediated to us through faith in Christ, the mystic, glorified Christ whose supremacy of character and position are the results of his incarnation, his immaculate life on earth, his vicarious sufferings, his death, his resurrection and elevation to the state of glory conferred upon him by the matchless power of God which wrought upon him, when "he raised him from the dead and made him to sit at his right hand in the heavenly places". Eph. 1:20. This priceless righteousness is the boon shared only by those who are one with Christ, he is their home, their refuge. The full realization of this divinely bestowed blessing lies beyond the limits of our earthly life, awaiting the return of him who shall change the bodies of our humiliation into the type of his own glorified body. This goal to which the believer looks with unclouded vision becomes an impelling power in his life inspiring in him the purpose to press on toward the mark of the prize of his high calling in Christ Jesus. "The goal which Paul here contemplates, had turned the entire current of his life. It was no new and loftier view of morality or even a more enthusiastic love for his fellows; but a new aim in life, and this aim a new relation to Christ, and a deeper knowledge of him, the ultimate aim being a share in the resurrection of the just". This goal so commanding in Paul's life was an ever enlarging experience, a transforming power in his life which came of his inseparable union with the spiritual Christ in whom he found his abode and his life.

Paul does not claim to have attained to this state of ultimate perfection. The only perfection he claims for the present is a restless dissatisfaction with his present attainments and an unceasing endeavor to reach higher attainments. "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which I was laid hold on by Christ Jesus. Brethren I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. (Vers. 12-14.)

1. Paul finds the goal which beckons him on in the final purpose of God in calling men to salvation of Christ Jesus. This doctrine is fully

stated in Rom. 8:29-30. "For whom he foreknew, he also foreordained to be conformed to the image of his Son that he might be the firstborn among many brethren; and whom he foreordained; and whom he justified, then he also glorified". Paul was "pressing on that he might lay hold on that for which I was laid hold on by Christ Jesus". The salvation of the believer is not consummated until the final purpose of God is realized in that great day, when the believer is raised up and the dust of death is cast off and he enters into the splendors of the heavenly life.

2. This final purpose of God consummated in the believer's entrance into the splendors of the resurrection and glorified life, does not forestall the necessity and duty of unremitting effort in realizing the divine purpose. He is carrying his salvation through to completion, with fear and trembling for God works in us to will and to work of his good pleasure. For ye are the product of God's creative activity, created unto good work which God afore-appointed that we should walk in them. (See Phil. 2:12-13; Eph. 2:8-10.) The believer's life is to be a reproduction of the spirit and life of Jesus Christ, one of self-sacrifice in the interest of lost men, an unceasing service rendered in the spirit of the Christ, for the salvation of men and the uplift of the world. The scope of the believer's activity is as broad as the needs of humanity. It embraces the whole area traversed by the incarnate Christ in those short eventful years of ceaseless toil and sacrifice even unto the death of the cross.

3. The superlative importance of carrying out the divine purpose must be allowed right of way in the life of the believer. It must have first place. The "one thing" must take precedence over all the personal affairs of life. This one thing I do must be the believers motto.

4. Once more the best that is in us, must be brought under tribute to advance the Lord's work. There must be a "stretching forward". The work of the Lord, as assigned his people, cannot be accomplished by our worst, but by our best. All the finest qualities of hand and head and heart must be thrown into the task assigned us. God's eternal purpose calls for the best and this best must be stretched almost to the breaking point. No racers run erect, the winning posture is the stooping, straining, stretching posture.

5. The approximation to this goal is gradual. It begins, in the life of the believer, from the day he trusts in Christ and reaches its consummation on that glad day when the ceremonies of earth fall away at the touch of that divine power which raised up the dead Christ and shall raise up all of his also. If the goal consists in a perfect conformity to the glorified Christ, that conformity must begin here in response to his indwelling presence and in following the example he left us, when he walked with men and talked with men. The work he has left us, we must do, the message he gave us

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to carry to the last outpost of men we must carry all the world around. The light he kindled in our hearts we must make shine forth, as torch bearers amid a crooked and perverse generation.

6. The duty and privilege of a daily approximation of this goal are not left to a few, a specified class of believers, but all believers, who stand with lifted hearts, waiting for the coming of our Lord Jesus Christ who shall transform the bodies of our humiliation into the likeness of the body of his glory. "Let us therefore as many as are perfect, be thus minded; and if in anything ye are otherwise minded this also shall God reveal unto you; only whereunto ye have attained by that same rule let us all walk". (Vers. 15-16.)

Paul has elaborated his lofty ideal of Christian character, whose transcended greatness inspires in him a restless discontent with his present attainment and stimulates him to forget what he has achieved and a firm purpose to press forward, like a racer, stretches forward toward the goal. "In his attitude of humility and aspiring exertion he exhorts his readers to emulate him. At the same time he recognizes that their ideal of Christian perfection, may differ from his own in some particulars and be lower than his own, in which case God will correct the defect by future revelations. But the condition of such revelation is that they practically carry out their own ideals, such as they are, and live strictly according to the rule of conduct which they impose". (Vincent.) A mild corrective of any whose ideals of perfection fell below the high level of Paul's ideal. These who lay claim to a perfection less lofty than his own he would exhort to measure up, in their conduct, to their own ideals, assuring them that God would uncover the defects. The disposition was right but their conceptions were defective. In view of their right disposition he ventures to urge them to imitate his ceaseless effort to larger attainments, leaving with God to correct their misconception of perfection. Whereunto we have attained, let us make our attainment a point in line, keep step as soldiers in orderly array.

The closing verse of the lesson is found in Chapter 4:8. This verse has affinities for what we have just been studying. "Finally brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things". This inventory of Christian excellencies represents the general righteousness of the Christian life and must be taken account of in the daily life and conduct of believers.

RESOLUTIONS

Whereas, God in His unerring wisdom has permitted our beloved pastor, Brother S. A. Williams, to be stricken down and to remain unable

to perform his pastoral duties for more than four months, and

Whereas, he realizing that his recovery would necessarily cover an indefinite period of many weeks and months, and that his flock at Highland with a building program under way would have to struggle aimlessly without a leader, very thoughtfully and unselfishly tendered his resignation to the church;

Therefore, be it resolved,

First, that we commend him for his thoughtfulness of the church's welfare rather than his own even though stricken and helpless;

Second, for his untiring efforts to maintain and keep the several organizations of the church active and well organized for service;

Third, for his wisdom and perseverance in planning and executing the construction of our building operations, which will stand out in the years to come as a memorial of his undying love and devotion for Highland Baptist Church;

Fourth, for his constructive work in organizing and reorganizing the several departments of the Sunday School and B. Y. P. U., especially for the splendid work he did among our young people;

Fifth, we would commend Brother Williams most highly for the soundness of the doctrines he always preached and for the circumspect and exemplary life he lived in our midst;

Sixth, that Highland Baptist Church, Meridian, Miss., will ever cherish the memories of his patient, consecrated, and noble, though brief period of service, with us and shall continue our prayers and supplications to God for his complete restoration to health.

Seventh, that we give him up unwillingly, but trust that it may all work out to the glory of God and his good according to the promise to those that love the Lord.

Signed by resolutoins committee:

L. T. Dyess, Chm.,
R. P. Bailey,
R. E. Yarbrough.

AN APPRECIATION

Once upon a time a wise good man met a young preacher going to deliver his first sermon and along with much good advice he gave him also some money, saying that a fellow can always feel a little more courageous when he can feel a little money in his pocket. This is something like my brother preachers did recently for me and I take this means of thanking each one for their generous gifts amounting now to a little more than one hundred dollars. Surely "My God will supply all your needs according to his riches in glory in Christ Jesus". He has done it for me through many kind friends; wherefore, I am hoping soon to be able to preach again the Glorious Gospel of His wonderful grace.

—S. A. Williams.

INVERNESS

Our Baptist meeting which began Sunday morning, August 9th, was closed last night, the 23rd, with our

pastor, Rev. Thos. L. Wooten doing the preaching and Brother E. L. Stark of Anthony, Kansas, leading the song service.

Our meeting was in every sense of the word a spiritual revival from beginning to end. Brother Wooten preaching the true gospel in its beauty and simplicity, holding Christ up to the unsaved as the only remedy to save them from an eternal hell, and the teachings of Paul from Galatians as to the Christian life. Brother Stark's singing and directing was a great help in our meeting. He is consecrated to his work and is a power in the work he is doing.

The spiritual life of our community was elevated to a higher plane, many came down to renew their vows, and there is going to be some additions to our church and some to the Methodist church.

May the Lord continue his blessings on us and the influence of this meeting will forever live in the lives of those who came and that others will sooner or later surrender to

Him is our prayers.

Thursday night of the meeting we wereso much crowded the house wouldn't seat the people, so we were invited to move our night services to the Methodist church, which we did.

—Church Reporter.

CONCORD REVIVAL

The week following the third Sunday in August we had a genuine old time revival at Concord Baptist Church of the Calhoun County Baptist Association. Rev. M. C. Putnam of Calhoun City came to us Monday evening. From then till the service at the waters on Saturday he preached the strongest Gospel sermons we have heard for some time.

The services were deeply spiritual from the start. Interest was on the increase all the while. The Lord gave the increase. The saints were revived and 27 were added to the church, 21 for baptism.

—C. H. Ellard, Pastor.

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Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

Readers of these columns will find below some very interesting and illuminating facts relating to the training and the place of training of the teachers in the four year high schools of Mississippi for the session 1923-24. This data was compiled from the records of the State Department of Education.

Number of High School Principals of four year High Schools in Mississippi for session 1923-24 who were College graduates, and the colleges and universities from which they received their degree.

Mississippi College	50
University of Mississippi	26
A. & M. College	21
Millsaps College	12
Mississippi Normal College	5
Mississippi State College for Women	4
Clarke Memorial College	2
Blue Mountain College	1
Port Gibson College	1
Iuka	3
Harperville	2

No. from all other colleges outside of state..... 57

Total..... 184

Number of Agricultural High School Principals in Mississippi who are college graduates for session of 1923-24 and from where they received their degree.

Mississippi College	14
A. & M. College	11
University of Mississippi	6
Mississippi Normal College	1
Lexington Normal College	1
Millsaps College	1
Clarke College	2
Iuka College	1

Total..... 37

No. from out of state..... 8

Grand Total..... 45

No. of A. H. S. teachers in Mississippi who taught in session of 1923-24 who are college graduates and the colleges from which they graduated.

A. & M.	75
M. S. C. W.	61
Mississippi College	17
Woman's College	13
University of Mississippi	11
Blue Mountain College	10
Whitworth College	6
Millsaps College	6
Grenada College	5
Clarke College	3
Hillman College	3
Meridian College	1
Mississippi Normal College	1
Lexington Normal College	1
Mississippi Central Institute	1

Belhaven College..... 1

Total..... 216

No. from out of state..... 30

Grand Total..... 246

All of the High School teachers, graduates and otherwise, who taught in the High Schools in Mississippi in 1923-24 and the colleges from which they received their training.

Mississippi State College for Women	235
University of Mississippi	133
Mississippi College	103
State Normal College	97
A. & M.	83
Blue Mountain College	65
Mississippi Woman's College	42
Millsaps College	33
Grenada College	25
Whitworth College	25
Hillman College	21
Belhaven College	12
Clarke College	11
Meridian College	10
All Saints' College	5

Total..... 900

No. from all other colleges outside of state..... 307

Grand Total..... 1207

Number of teachers in four year High Schools of Mississippi who taught in session 1923-24 who are college graduates and the colleges from which they graduated.

Mississippi State College for Women	200
University of Mississippi	90
Mississippi College	88
A. & M.	50

No Worries

The "estate" of the cotton picker gives him no worry. Each night at sundown an overseer weighs him up.

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Blue Mountain College	47
Mississippi Woman's College	30
Millsaps College	27
Grenada College	20
Whitworth College	20
Hillman College	15
Mississippi Normal College	15
Clarke Memorial College	7
Belhaven College	6
Meridian College	4
Iuka	2
South Miss. College	1
St. Stanislaus	1

Total..... 623

No. from all other colleges outside state..... 181

Grand Total..... 804

UCLATUBBA

The Uclatubba Baptist Church of Lee County recently closed a seven days glorious revival. Pastor J. A. Landers of Iuka, Miss., did the preaching and Claud Mears of Sallito led the singing. The services were open air services. The crowds were immense, numbering on several occasions 1,500 or more. There were 34 additions to the church, 28 for baptism and 6 by letter. It was a great joy to the writer and family

to be among their many friends in this meeting.

—J. A. Landers.

"That Howles girl across the way doesn't sing any more. Do you suppose she has lost her voice?"

"No; probably found her senses."

"Do you like going to school, sonny?" the stranger inquired of seven-year-old Johnny.

"Oh, yes, sir," was the reply. "I like going well enough, and I like coming back, too. What I hate is staying coped up there between times."—Clipped.

If you need church pews, school desks, theater seats, lodge furniture, jacketed heaters, etc., write J. N. Hall, N. West St., Jackson, Miss., for prices.



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Many girls turned away last session because of lack of room
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100 years old in 1926—A Christian College for Men. Located in Clinton, one of the most healthful places in Mississippi, eight miles from Jackson on a concrete highway.

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Enrollment last session, 677.

Her students are in all parts of the world, standing for the best in life.

We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.

COUNTRY CHURCH SHOWS THE WAY



Dr. Ray of Starkville assisted Pastor S. J. Rhodes.

One of the best organized and most active churches anywhere is to be found at Rocky Creek in George County near Lucedale. They are just closing a well-planned-for revival in which

A word of information of this church's work. Their growth in the last year under the leadership of Brother S. J. Rhodes has been remarkable. From a quarter-time church they have gone to half time with the pastor on the field, from no pastor's home at all they have gone to the place of erecting a new pastor's home. From a budget of only a few hundred dollars they adopted a budget well over the thousand dollar mark. From a small number in Sunday School they have gone well toward the two hundred mark with a high average. Their school is graded, departmentalized and working wonderfully.

Their training work is being pushed at all times. Several training classes have recently been conducted in Sunday School and B. Y. P. U. work with large numbers attending.

The B. Y. P. U. work here is going ideally. They have the complete organization and it is working. The Seniors have attained and kept the standard all this year. The other unions are doing well. And as for the county at large, they have a B. Y. P. U. in every church, Seniors and one other union, either Intermediate or Junior, in half the churches in the county.

And Rocky Creek is turning out young preachers by the handfuls. There are several who are going to school this fall, others waiting for opportunities for preparation.

As an example for other churches in the state who think the field is hard and it can't be done—look at this church. The pastor believes in pure, old-fashioned hard work, and the folks have caught the spirit too. Things are coming to pass here in this good community. May God's blessings rest upon their efforts.

FLORA TO HAVE NEW SUNDAY SCHOOL ADDITION

Pastor E. V. May is rejoicing with his church over the recent beginning of a fifteen thousand dollar addition to the Flora church. This progressive, needful step is a work of great proportions for the flock there. And this move means that there are many who have had to sacrifice and that there are leaders in the membership who have stood by the pastor in his struggle for the beautiful Sunday School addition. The already handsome building will present a more imposing appearance

and serve as a greater center of real effective Christian worship and training work.

KILN MEETING

August 16th the writer began a meeting with the church at Kiln, Miss. They had been without a pastor the entire year and were badly disorganized. Our congregation grew steadily from the start. We were compelled to close on the following Friday night, to the regret of the church and against their protest. Considerable interest was revived. We had 8 new additions to the church. The music was under the direction of Mr. Vardaman Wilson of Osyka, Miss., who rendered splendid service. The friends kindly remembered the visitors with substantial offerings and best wishes. Arrangements were perfected for them to have regular monthly preaching the remainder of the year. Best wishes for the Record.

—J. G. Gilmore, Pastor.
Bay St. Louis, Miss.

COUNTY LINE CHURCH

County Line Church met on August 16, 1925, for the purpose of organizing a B. Y. P. U. Rev. T. O. Bankston, pastor, was elected chairman and J. J. Mize secretary pro tem, when the following officers were elected: J. M. Ponder, president; Clinton Smith, vice-president; Mrs. J. M. Ponder, secretary; Lorena Hays, corresponding secretary; N. T. Mize, treasurer; Wayne Winstead, chorister; Lucile Miley, librarian; group leader No. 1, Grady Stephens; leader group No. 2, Voda Smith; group No. 1, committee, Blanch Miley, L. J. Smith and Noel Ponder; group No. 2, committee, Vesta Ponder, Lorena Hays and Henry Womack; social committee, Vada Smith, Grady Stephens and Wayne Winstead. Twenty-two were enrolled.

TO KEEP FLOWERS

The advice comes from James H. Burdett, director of the National Garden Bureau.

"Use a sharp knife to cut flowers," he says. "Shears that are at all dull will pinch the stems and interfere with the proper flow of water to the blossoms. Cut flowers in the early morning or late evening when they are most full of sap and place deeply in jars of cool water. When they are picked at midday they have given off most of their moisture in evaporation and will not last so long. They should be plunged as deeply in water as it is possible to put them. A flower withers easily from being handled. Keep flowers in a humid room and never set them in full sunshine. Change the water frequently. Always scald the vase before changing the varieties of flowers. This will kill any bacteria that might be clinging to the sides of the vase. A few drops of formalin in the water will keep it pure and prevent its becoming foul. Aspirin used sparingly in the water will freshen flowers that have wilted. Also a few drops of alcohol

in the water will help to keep them longer. Cut off the ends of the stems daily. This is more important than changing the water. The reason? Bacteria collect on the stems and that is why they should be cut off. Always cut on a slant, allowing more water to enter the stem. Dahlias, poinsettia and heliotrope will keep better if you do one of two things. Dip the ends of the stems in boiling water—this will cause them to take up water more readily—or burn the ends of the stems."

NOXAPATER

Our annual revival began at Noxapater August 16 and closed the 23rd. Dr. M. O. Patterson of Clinton was with us for the third time. The attendance was large, the interest fine, the singing was of the good congregational type, the preaching was Biblical and strong, and the spiritual life of the church deepened and dedicated to the Lord's service. The church received renewed inspiration for her building movement and a decided quickening came to all phases of the church work. The contract for our new church house will be let this week and next week we will have a Sunday School Normal in session.

Though we held two revivals last year and received a large number of members each time, yet a few united this time and the church was

greatly quickened for our Master's work.

— P. Morris, Pastor.

"What is an opportunist?"

"One who meets the wolf at the door, and appears the next day in a fur coat."

"In Hawaii they have the same weather the year round." "How do their conversations start?"—Texas Ranger.

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MISSISSIPPI WOMAN'S COLLEGE

The Endowment required by the Southern Association is now being raised. Hattiesburg in one week gave seventy seven thousand dollars (\$77,000.00). Application for full membership as an A-1 college will be made at the next meeting.

We invite you to send us your daughter to be trained in a standard college under the sincerest Christian influences. Freshmen accepted with sixteen (16) units from an accredited high school or by examination.

Physical Director gives whole time and close attention to physical welfare of students. Beautiful new forty thousand dollar (\$40,000.00) hospital on campus but no serious illness in recent years. Spacious indoor swimming pool. Tennis, Basket Ball, Hiking and Hockey. In the beautiful Ozone and Long Leaf Pine country.

Two large fireproof dormitories. Each room is for two students and has attached bath. Dockery Hall and Love Cottage are conducted on the Self-help plan and expenses are very much reduced.

No higher class musicians in the South than Elwood S. Roeder, Director of Music and teacher of Piano, and Barbara Stoudt-Roeder, teacher of Voice. Mrs. Kate Downs P'Pool has been head of Speech Arts Department for ten years. Highest advantages in Art and Home Economics.

A check for twelve dollars and fifty cents (\$12.50) will reserve a room in any dormitory for the next session beginning September 16. For beautiful new catalogue address

J. L. JOHNSON, President,
Hattiesburg, Miss.

MISSISSIPPI WOMAN'S COLLEGE

The Campaign for the Endowment of the Mississippi Woman's College has been triumphantly going forward and with two harvest months head and victory almost in sight, friends and officials of the college feel very enthusiastic over the outlook.

The recent outstanding developments have been the announcements of the gifts of Mr. L. O. Crosby of \$10,000.00 and of Mr. B. B. Jones of \$40,000.00. These bring the total up to \$153,040.82, and within \$47,000.00 of the goal of \$200,000.00.

Mr. Crosby is a prominent lumberman of Picayune, Pike and Blodgett. He is a trustee of the college, and has been active in planning the Endowment Campaign.

Mr. Jones is of Washington, D. C., and is well known to the hundreds of Mississippi boys and girls whom he has helped to attend college. Last year thirty-three "Jones girls" were at M. W. C. and it is expected that at least forty will be here next week. Mr. Jones has been interested in Woman's College for some years and from time to time has aided the college with his money and counsel.

And while we are happy over the large gifts we are equally grateful for the smaller contributions from the rank and file of the Baptists, for, without the support of these the endowment would indeed be a Herculean task. Liberal contributions from Lumberton, Picayune, Raleigh, Gloster, Mendenhall, D'Lo, Overt, and Sumrall have helped in a great way to swell the total.

—Cecil Johnson,
Hattiesburg, Miss.

GOOD MEETING AT ECRU, MISS.

Our meeting began on the third Sunday in this month. Brother Dan H. Waters did the preaching. His preaching magnified the "Old Story" which is ever New Salvation through Jesus Christ, the Son of God. He is earnest, plain and powerful through the leadership of the Holy Spirit, and is very much loved here by all our people. He is supplying for our church as pastor since he returned to Mississippi from the Seminary at Fort Worth, Texas, in June, 1925.

Results of this meeting were six received by letter, twenty-one by baptism, total increase 27, and a good revival among the membership. Our Sunday School is holding up fine and we are glad; you know we have been without a pastor since July, 1924. Praise God from whom all blessings flow.

Your brother,

—V. B. Tacker.

SARDIS CHURCH, WINSTON COUNTY

I began the meeting there Sunday night, August 16, without help save the Lord and his people, doing the preaching myself, while the singing was done by the local talent. The meeting continued five days, which resulted in thirty-seven by baptism

and nine by letter and restoration. God graciously blessed us from the beginning, and there were conversions every day except the first night, ages ranging from ten to seventy years. However, most of them were between ten and twenty.

Am just beginning here at Mashulaville with Brother Pope of Louisville, Miss., doing the preaching for us. Hoping and praying for another great revival. Pray for us.

—C. T. Clark, Pastor.

ONE THOUSAND DOLLARS FOR BEST PLAN

The National Temperance and Prohibition League offers a prize of One Thousand Dollars to any person who will evolve and submit to this League the most effective plan for putting the shakles on the Moonshiner and Bootlegger, the Rum Runner, and Pistol Bully and their allies, rooters and co-workers and forcing them to respect the Federal Constitution and laws of our nation.

For full particulars governing this contest write the undersigned enclosing a self-addressed stamped envelope and two one cent postage stamps for prompt reply.

Respectfully,

—The J. B. Albritton Sales Co.,
Bellwood, Ala.

THE STORY OF THE "GLORY SONG"

By Homer Rodeheaver

It has been said that no gospel song in history ever attained the international popularity of "The Glory Song" in so short a time. It was written in 1900, and in less than five years it was sung around the world. The wonder of this, however, is not due to the song alone, but to circumstances and conditions that took control of it.

Many interesting incidents connected with it have been sent me from many countries, besides scores that have appeared in print, but to me the most remarkable fact concerning the song is that it stands today note for note and word for word as Charles H. Gabriel sent it to the printer twenty-five years ago.

It has been translated into more than twenty different languages and dialects, and over twenty millions of copies have been printed. I have heard it played by brass bands, German bands, hand organs, street pianos, and phonographs. I have heard it numerous times sung by over ten thousand people, and again by the usual congregation; but the most impressive rendering I ever heard given was by a certain congregation of over one thousand men; these men were all dressed in steel gray suits, and sat with folded arms; the man who played the organ and the man who held the baton and led the song were dressed in exactly the same way. Down the right side, across the rear and up the left side of the audience room, on high stools, sat a row of men in blue uniforms, holding heavy canes across their knees; these men seemed never for an instant to take their eyes from certain spots in

front of them. Not a man whispered during the service—for it was a state's prison. Among that congregation of 1,077 men, 256 were there for life—there to live and die, and on each of their cell doors, where each would read it every time they left and re-entered, was that startling word "life". How strangely their voices impressed me—these men without a country, without a home, without a name, deprived of every privilege accorded to all men by the Almighty, and known only by a number. As I sat before them, the prison pallor of their faces against its background of gray within that frame of blue, made a picture never to be forgotten. With few exceptions every man sang; here sat one with downcast eyes—there another with mute lips, while yonder near the center a large, strong fellow was weeping like a little child—but silently. They told me he had been there but a short time, and I wondered if he had heard the song before, under different circumstances—and where, for he had a kindly face.

Softly they sang that last stanza:

"Friends will be there I have loved
long ago;
Joys like a river around me will
flow;
Yet just a smile from my Saviour,
I know,
Will through the ages be glory to
me."

The song ended, the chaplain said a brief prayer, and that great crowd of men, at signals from the guards in blue, marched out squad by squad, keeping step to the music of the organ played by the men in gray.

NEWS NOTE

We have just closed a great meeting with Rev. Owen Williams at his great country church near Utica. There were crowds from the beginning and many times from 100 to 300 were on the outside unable to get seats. There were 78 additions, 58 of whom came by baptism. Pastor Williams, so far as I know made a record unsurpassed at the baptismal service. He baptized in an open stream 58 candidates in exactly 14 minutes. The baptizing was done orderly too.

Brother Williams has wrought wonders at this country church. The last Sunday of our meeting there were 380 in Sunday School. The church had never before given over \$75 or \$80 for a meeting, but with no pressure a thank offering was made to evangelist and singer of about \$400.00.

We are now with Brother Williams at his church in Utica. We expect great results.

Mr. Theo. H. Farr, my co-worker, had charge of the music.

—T. O. Reese.

Mr. Pewee—"Why did you get me such big shirts? These are four sizes too large for me."

His Wife—"They cost just the same as your size, and I wasn't going to let a strange clerk know I'd married such a little shrimp as you."—Detroit News.

IN MEMORIAM

Obituary

The following few lines are written in memory of Brother R. A. Williams, whose spirit the death angel kissed away the 16th of July. Brother Williams was born March 15, 1843. He lived most of his life in Hinds County; joined the Baptist Church at Brownsville about 40 years ago and his membership remained there until his death. He served with Lee's Army in Virginia in Company I, 18th Mississippi; was wounded in the battle of Gettysburg and to his death carried that wound in a crippled hand.

Brother Williams was married twice. The first time to Miss Olivia Henry in 1867, and the second time to Miss Alice Frink in 1877. He is survived by three sons and one daughter: J. G. R. Williams of New Orleans, M. L. Williams of Memphis, H. F. Williams of Tchula, and Mrs. M. M. Petty of Philadelphia, whose home he lived in for the last five years of his life. Brother Williams was a great Christian man and a faithful member of his church. He loved his church and his church work, was most liberal with his means as long as it was possible for him to have it. He was a great friend of Mississippi College, having lived near it for so many years. He watched her men, loved her name and supported her program. He also loved Hillman College, where he educated all his girls. His body is now resting in the city of the dead at Clinton, awaiting the return of his Lord. Not in my life have I ever seen a more complete and living example of Christian patience than was displayed by Brother Williams in the more than two years of suffering and confinement to bed here in the home of his daughter, Mrs. Petty, whose faithfulness and care for her father was just as beautiful as angels have ever beheld.

—H. W. Shirley.

Rev. W. J. McPhail Called to His Reward

Early on Thursday morning, July 9, 1925, God in his infinite wisdom, called from labor to rest a valiant soldier of the cross, Rev. William James McPhail. Brother McPhail answered God's call to the Christian ministry A. D. 1905; from that date has been in charge of Baptist churches.

The deceased was born September 5, 1855, at Slate Springs, Miss., Calhoun County. Surviving him are his wife and seven children, namely, Mrs. J. A. Phillips, Mrs. G. C. Armstrong, Mrs. L. E. Dollarhide, Misses Mattie, Ruth and Jessie McPhail, and Mr. Robert McPhail; also one brother, Rev. J. T. McPhail of Slate Springs, Miss. Since the date of his baptism into Christ in his twenty-seventh year, he has lived a life of devotion to the cause of Christianity and the cross. As a man he was honest, upright and faithful to his country and to his fellowmen, as a minister of the Gospel he was faithful in all his ways.

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He was a brave and valiant soldier of the Lord, choosing with the people of God, rather than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of this world, "for he had respect unto the recompense of reward, he endured seeing Him who was invisible". He was unassuming in his pretense, loyal in his devotion, persistent in his efforts, uncompromising in his ministerial endeavors, anchored in his Saviour. In his death he realized the hope in which and for which he had lived. He fought a good fight, he kept the faith, hence he received his reward. May we not emulate his noble life, "in person he is gone, he sleeps in Jesus, but in memory he ever abides with us".

Rev. J. W. White,
Rev. J. G. Cooke.

AROUND HOUSTON

There have been three meetings of unusual interest held in and around Houston during the past month. Rev. W. C. Stewart, pastor of the Houston church, and also the Woodland church, conducted a meeting at Woodland, a great deal of interest being manifested there. He received 15 into the church, 12 for baptism. He was assisted by Rev. A. C. Furr of Houlika, who led in the singing. Mr. Furr's sincerity and consecration made a deep impression.

The next meeting was at Houston, Dr. W. W. Hamilton, pastor of St. Charles Avenue Baptist Church at New Orleans, doing the preaching. There was a crowded house at every evening service and good attendance at the morning services. No preacher who has come to Houston in recent years has evoked more favorable comment than Dr. Hamilton. His talks were logical, scholarly and full of the Savior's love for a lost world. He literally preached his way into the hearts of all who heard him. Mr. B. C. Black, gospel singer of Oxford, had charge of the music, which certainly had a most impressive place in every service. The meetings run through two weeks, there being 36 additions, 16 for baptism. This makes 80 additions to the church since the pastor's coming, 11 months ago.

The last meeting was the one concluded Sunday at Hohenlinden, 16 miles south of Houston, preaching being done by Rev. W. C. Stewart, who is pastor there also. This is a small church, but the crowds were enormous, it being estimated that there were fully 1,000 people present at the last service. Mr. Black had charge of the singing there, also. There were 43 additions to the church, 23 for baptism.

Yours truly,

—Mrs. E. F. White.

LAMBERT

We have just closed a week of happy experiences in connection with our work at Lambert. We have a mission station which was formed from the remains of a former church. The pastor went down to Shaw's Chapel and held a week's

meeting, and Miss Barbara Burris played. We were greatly blessed. There were twenty-two additions, eighteen by baptism. Nine of these were grown people, and some very hard customers. This is a good plan to use in combatting "stills" and "holy-rollers".

Next week I will preach in a meeting at Belen, and Miss Rivers will lead the singing. Pray for us.

—N. L. Roberts, Pastor.

BAPTIST MEETING AT OKOLONA

The meeting of the Okolona Baptist Church came to a close Sunday evening when Rev. W. O. Blount baptized twenty-three new members into the church. Besides these there were ten additions to the church by letter.

The meeting was held under the shed at the old compress building and was heartily supported by all denominations. The preaching was done by Rev. W. O. Blount, local Baptist pastor. The music was under the direction of Rev. Charlie Butler and wife, assisted by Mr. Julian Holloway as pianist.

This was one of the very best revival meetings held in this city for some years. The spirit of co-operation is better than has been in a number of years.

—W. T. Quinn.

SILLOAM CHURCH, MAGEE

The revival began on the first Sunday in July and I did my own preaching, as I was a new man in the field. I was called there in June to fill out Brother L. S. Gardner's unexpired time. The meeting continued through the following Friday with the largest congregations on an average that ever attended Silloam Church during any revival, so stated by the brethren.

Some visible results; we had 25 accessions, 23 for baptism, 2 by letter. We had a general spiritual awakening of the members. The Sunday School and weekly prayer meeting took on new life and Brother B. E. Berdy, who filled my appointment there last third Sunday, says that the Sunday School and prayer meeting is yet living and growing. There was a liberal contribution in cash for my services and I suggested that it be divided 50-50 between Brother Gardner and myself, as he is in poor health and has since gone to the hospital. I am just wondering if the other churches which Brother Gardner served and the brethren who succeeded him as pastor ever thought of him and his poor little children and wife in the light that the good people of Silloam did. Brethren let's look after the fatherless and widows. (James 1:27.) Also may we pray that if it is God's will that Brother Gardner be healed.

Yours in the Master's work,

—A. J. Linton.

One of the greatest spiritual awakenings in the history of Short Creek Church, eight miles south of Yazoo City, has just come to a close. The preaching was done by Rev. F.

A. Lummus of Weir, Miss., and for five days and nights he depicted sin and its consequences and especially petty sins. During this time there were 23 additions by experience, mostly from 16 to 30 years of age, 2 by letter, 8 by restoration, and a great many rededications. The climax came when he preached on the Disorderly Home and some twenty odd families promised to establish family altars in their homes. This was the third meeting that Brother Lummus had held this summer, and all are good ones.

—J. W. Maddox, Pastor.

PHILADELPHIA

One of the most successful revival meetings for a number of years came to a close at Philadelphia Church, Lafayette County (Etta), August 14th.

Brother Dan H. Waters preached. Brother Waters was our pastor three years ago.

The whole community as well as the church loves him. His messages were right from the throne of grace.

There were twenty-eight additions, twenty-four by baptism and four by letter. Brother A. J. Jones is our beloved pastor.

We are very grateful to Brother Waters for his untiring efforts in leading souls to Jesus.

—Mrs. E. E. Hale, Etta, Miss.

Farmer: "Hi, there! Can't you see that sign, 'No fishing on these grounds'?"

Rastus: "Co'se I kin see it; but I ain't so ig'rant as ter fish on no grounds. I's fishin' in de pond."

PARKER'S HAIR BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years.
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & 1.00 at all druggists
HISCOX CHEMICAL WORKS
BATCHELOR, N. Y.
When washing hair always use
Parker's Shampoo

Beautify Your Home
Hang pictures without showing the ugly wires. Use
Moore Push-Pins
Glass Heads—Steel Points
For heavy framed pictures, use
Moore Push-less Hangers
"The Hanger with the Twist"
10¢ pkts. Everywhere
Moore Push-Pin Co., Phila., Pa.

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR
SECURING CHIMES SENT UPON REQUEST
STANDARD SETS - \$5,000 TO \$10,000
J. C. DEAGAN, INC.
102 DEAGAN BUILDING, CHICAGO

Christian Workers Wanted
To distribute religious literature in their own communities. Big pay. Experience not required. Spare time can be used. Write for special terms and territory. Universal Bible House, Dept. 124, Philadelphia.

SORES BOILS, CUTS and BURNS have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

Can You Sell Merit?

There is great merit in Life Insurance. There is extraordinary merit in the policies issued by The Ohio National Life. We want meritorious men and women as both General and Special Agents in North and South Carolina and Georgia. We also want local agents—men and women—in Florida, Arkansas, Mississippi and Tennessee. Capable school teachers will find the work especially attractive and lucrative. If you possess character and industry send in your references.

Department C

The Ohio National Life Insurance Co.
Cincinnati Ohio.

I enclose references, and would like to discuss agency contract.

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Address.....

Blue Mountain College

FOR WOMEN

By December 1st we expect to have the endowment required by the Southern Association of Colleges and Secondary Schools. Under the direction of Dr. E. E. George this fund is already being raised.

Standard requirements for entrance. Standard courses for graduation. As Blue Mountain is on the Approved List of the Southern Association, our A.B. graduates receive a Professional License to teach in all the public schools of Mississippi, including, of course, all high schools.

Unusual advantages in piano, violin, pipe organ, voice, art, home economics, expression, physical training. Miss Linda Berry, who has been on leave of absence studying for the past year, will return from Paris by September to resume her position as head of our department of voice culture.

The college is situated on the side of "Blue Mountain", one of the two highest elevations in the state, the other being one mile away. Beautiful springs of free-flowing water on our seventy-acre campus, flowing about a hundred thousand gallons per day. Hundreds of huge forest trees, oak, hickory, pecan, etc.

Fifty-third annual session opens September 16th, 1925. Send for new catalogue.

LAWRENCE T. LOWREY, Ph.D., President,
Blue Mountain, Mississippi

Didn't He Make Both?

Then Does God Consider Your Head and Heart as Great a Success as Your Eating and Sleeping Compartments?

What justification has a man for considering misfortune such as no bread and ragged clothing if he fails to feed the finer part of himself? The Baptist Record is food for heart and head—you ought to read it and get your neighbor to read it.

CAMPAIGN FOR NEW SUBSCRIPTIONS AND RENEWALS DURING SEPTEMBER, OCTOBER, NOVEMBER

WHAT IS UP

The goal which we want to reach is, "Every Baptist in Mississippi personally approached by a reader of the Record and asked for his subscription to our paper." The Record is your paper and mine. It is our combined business to push it together.

This will mean that somebody will have to take the leadership in the matter and organize a group in the church for the work of canvassing the entire membership. The Pastor can lead the Sunday school officers to make the canvass, or get the B. Y. P. U. folks to do it. But now is the time to start planning. Get your folks together and set a date. Then take the roll of the resident members and divide among the workers. If all are not seen and urged to subscribe the first day, let each worker keep the list and follow up and secure subscriptions from time to time until every member—at least one person in every Baptist home where there is one or more Baptists—are subscribers.



THE HORSE SENSE OF IT

After due deliberation, folks are just folks—even the preachers. And we all know you can get folks to do a lot of things they ought to do if you go to them in the right way and ask them—yes, urge them to do it. My honest opinion is, the reason there are so few people reading the Baptist Record in some of the churches in the state is because the matter has not been urged upon them. I know Baptist folks have a pretty good stripe running thru them. And the reason we have ten thousand subscribers instead of 15,000 is because above five thousand Baptists in the state who could take the Record and who will take the Record when asked, have not had it put right up to them that it is their duty to subscribe for it.

THE GIST OF THE WHOLE MATTER

1. After reading this thru make the decision in your own mind to do your best.
2. Bring the matter before your church and ask volunteers or get some organization to accept the responsibility for making an every member canvass.
3. Write The Baptist Record for printed matter to distribute among the people some time before the canvass is made. Give number of members.
4. Distribute the roll of the church among the workers, giving each worker a certain number of persons to see. Hold them responsible until they report each person seen.
5. Send in list of subscribers at each week end, continuing canvass until every home has a Record in it or until you feel sure they will not take it.

WHY THE CAMPAIGN FOR SUBSCRIPTIONS

Baptists are always wanting to know why this and why that. And I guess it is a pretty good thing that they do ask a lot of questions. People sometimes find out things by asking questions.

1. First, Every Baptist in the state ought to read his own denominational paper. That seems pretty clear to all of us. For the sake of intelligence and information about what he and others who are in the same harness with him are doing.

2. Second, every Christian has got to have soul food or he is going to get flabby. The Baptist Record is food for the heart and head both. A weekly careful reading of the Record soon tells in your life and your activity in the church.

3. Third, the Fall of the year is the best time to get things you need if they cost anything. The Record costs very little—less than four cents a week. However, in the Fall of the year there is enough money literally wasted to put the Record in every home several times over.

4. We do things better when we do it together. If every church does this work about the same time it will be easier to do it. Then when the church undertakes the work together it dignifies the task and impresses the folks with its importance.



IT DOESN'T MEAN ANYTHING EXCEPT WORK

This matter will not go off by itself. Nothing worth while in this world comes easily and without effort. But the Record in the homes of a large per cent of your church will be well worth the price you have to pay for it.

The question is not, How well can I make this go over. The question is, Am I willing to do my best in this matter no matter what the results are and leave the results to God.

CAN RELIGION ADD ANYTHING TO SIX AND A HALF MILLION DOLLARS—OR HAS THE MERCHANT MARINE GONE CRAZY?

When the Malolo, costing \$6,500,000.00—the largest and fastest high-powered passenger steamship ever built in the United States—sets forth on her first run between San Francisco and Honolulu in the Spring of 1927 she will be better equipped with Bibles and hymn-books than any vessel ever built in this country.

There will be a Bible in each of the 274 staterooms, and the remainder of the 300 Bibles which the ship will carry will be placed in the public rooms and in the quarters of the officers and crew. There will be 400 hymnals so that no one will lack an opportunity to join in the religious services on board.

The Merchant Marine knows that people need food for the soul as well as for the body. If people who are in business for profit realize the need of feeding the soul, how ought Baptists in Mississippi to feel and act. What are you going to do about it?

A FINE WAY TO DO THIS

There is no plan which can be suggested which will rob this work of any of the characteristics of real work in God's kingdom. It will be hard. It will meet with opposition in many quarters. The question of its success will mean, Are you able to work at it hard enough? The water is fine—the work is worthy—and we are able—eminently able—to lay to them more strength where it is needed.

Address all matters with reference to this campaign to
E. E. Ballard, Circulation Dept.,
Baptist Building—Jackson, Miss.